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**ORIGINAL WORKS OF WYCLIF.**



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2

A CATALOGUE

OF THE

ORIGINAL WORKS OF JOHN WYCLIF.

BY

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## CONTENTS.

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I. EXTANT LATIN WORKS :—	Page
A. Philosophy and Systematic Theology . . . . .	1
B. Sermons, Expositions, and Practical Theology . . . . .	13
C. Protests, Disputations, and Epistles . . . . .	19
D. On Church Government and Endowments . . . . .	22
E. On the Monastic Orders . . . . .	26
F. On the Secular Clergy . . . . .	29
II. EXTANT ENGLISH WORKS . . . . .	31
III. LOST WORKS . . . . .	50
IV. SPURIOUS WORKS . . . . .	54
APPENDIX—VIENNA CATALOGUES . . . . .	56
INDEX . . . . .	70



## P R E F A C E.

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THE object of this little volume is to collect information. A plan has been proposed, and favourably entertained by the Delegates of the University Press, for publishing a selection from the works of Wyclif. It is, of course, necessary as a first step to ascertain, as exactly as possible, which of his works are extant, and where the MSS. of them are to be found. And this, which might appear at first sight a very simple matter, has proved to be so difficult, that without the publication of a tentative Catalogue it seemed hopeless to arrive at any satisfactory result.

Wyclif is a very voluminous, a proscribed, and a neglected writer. Hardly any of his works have been printed; the MSS. are usually anonymous, and, owing to various causes, so little known, that the most frequented libraries may be in unconscious possession of them. In the present Catalogue MSS. are mentioned from the Bodleian, from Lambeth, and from the College libraries both of

Oxford and Cambridge, which have never before been identified; and there can be no question that many more will yet be forthcoming.

But proscribed and neglected as he afterwards became, there was a time when Wyclif was the most popular writer in Europe. His works were circulated among every rank and order in England; they passed over into all parts of the continent, especially into Bohemia: and those for whom his long scholastic treatises were too costly or too tedious, extracted the more striking passages, and even it would seem in his own lifetime, issued them under separate titles. We find single sermons docked of their texts, and divided into chapters after the manner of a regular treatise; letters divested of their addresses; and even where the original form and length of the work is preserved, we find the title altered, almost it would seem at the caprice of the transcriber. Hence has arisen an almost inextricable confusion, and it is often impossible to say with certainty whether a given tract is to be rejected as spurious, because it does not tally in title and general description with one of the reformer's known works, or is to be considered as a genuine extract: or whether again a title quoted by Bishop Bale or some other early writer is that of a work really lost, or is only a familiar book under another name. The confusion is increased by the fact of Wyclif having written in two, and indeed in three languages, though nothing from his hand has come down to us in French. For which is the original in any

given case, the Latin or the English, or whether a variation in style is proof that the work in which it occurs has emanated from another author, or only, perhaps, that it is a translation from Wyclif's original—are questions evidently requiring minute and skilful examination, and liable at last to be answered very differently by different critics. Lastly, it frequently happens that where a Latin and an English tract are found with the same title, the one is not a translation or even a recast of the other, but an absolutely distinct work; written perhaps years apart, handled in a wholly different manner, and not always even upon the same subject. Thus, the English and the Latin *De Blasphemia*, *De Apostasia*, and *De Væ Octuplex*, have scarcely a trace of resemblance to each other; and the perplexity which has arisen from this cause alone is extraordinary. Bishop Bale, for example, has in several cases given us a familiar title, with initial words which do not correspond with the beginning of the work which is known to us under that title. Who is to say whether he has made a simple blunder, or whether two different works were in reality known by one and the same name?

Happily, the works of Wyclif are not equally affected by these embarrassments. Between the Latin and the English works there is, as might be expected, a marked difference of general character. The Latin are very often systematic treatises on philosophy or theology; they are almost always argumentative, and comparatively unimpassioned;



they contain, in short, the appeal of Wyclif to the educated intellect of his time. And as to the genuineness of the longer and more important of these, there is, generally speaking, abundant evidence. Many of them have been quoted by early controversialists, especially by the once celebrated Netter of Walden; many of them occur in the early manuscript catalogues which are printed at the end of this volume; some occur with the author's name in one or more of the early MSS.; and, in addition, it was Wyclif's habit frequently to quote his own earlier works, giving us thereby at once a proof of genuineness and a scale of comparative chronology which is of the greatest value.

The English works, on the other hand, are almost always short, being intended for popular circulation; they are hardly ever quoted by controversialists; they are mentioned in no catalogue earlier than that of Bale\*; and they never, so far as I remember, refer themselves to the other works of their author.

For the genuineness of the English works then, almost wholly, as of some few of the shorter Latin works, we have to depend upon internal evidence, and upon the somewhat rare discovery of the author's name in the MSS.

Our knowledge of the two classes of works thus stands upon an entirely different level. On the great bulk of the Latin works we can speak with confidence: on the great bulk of the English we

\* In his *Scriptores Britannici*, 3rd ed. Basileæ 1557; a valuable, but certainly most inaccurate work.

are very doubtful. And so much is this the case, that I believe we shall never arrive at any satisfactory conclusion as to the genuineness of many of the English tracts, until some considerable portion of the confessedly genuine works has been printed, and opportunity given for a large and careful comparison. Fortunately, the Latin works are both historically and theologically by far the most important. The English are precious for the history of our language, interesting as the first appeal of the Reformation to the people of England, and not without intrinsic value; but it is from the Latin works alone that Wyclif's theological position can be understood; and it is perhaps not too much to say that no writings so important for the history of doctrine are still buried in manuscript.

The plan of the present Catalogue, which might without this explanation appear strange, is adapted to this difference between the two classes of works. The Latin are classified according to their subject, and occasionally dated; the early testimonies to their authorship are noted, and works of doubtful genuineness are marked. Of the English, little more than a simple list is given. The works of larger extent, the Sermons, Expositions, and *Speculum Vitæ Christianæ*, are placed first; and the minor tracts then follow in the order which they occupy in the principal MSS. collections. Every tract has been included of which the genuineness seemed to be probable, but as a rule no attempt has been made to assign the grounds of the decision. Lists of lost and spurious works are added,

as to which a few words of explanation are necessary.

1. The list of lost works will startle from its length, and probably gives a very exaggerated idea of the losses we have suffered from time. Many titles are, almost certainly, unknown names of works which we actually possess, or of separated portions of them; of others the very subject suggests the spuriousness, and the favourable opinion of Bishop Bale is scarcely of weight enough to repel the suggestion.

2. The list of spurious works has been limited to those which occur in Bale's catalogue. His mention of a work is entitled to consideration, because however careless and uncritical he may be, he certainly had access to sources of information which have been lost to modern enquirers. Where I have seen reason, therefore, to condemn a work as spurious which rests upon his authority, I have stated my grounds in full: but where modern bibliographers have assigned a work to the reformer on their own pure conjecture, if I could not agree, I have dissented in silence.

In three respects the present Catalogue is intentionally incomplete. It is confined to original works, to the exclusion of translations, because of them an admirable account has already been given in Forshall and Madden's Preface to the Wycliffite versions of the Bible. Secondly, no systematic attempt has been made to incorporate the MSS. belonging to the Chapter Library of Prague. In answer to my enquiries, Dr. Gabler very kindly for-

warded the subjoined list, adding, that the MSS. were not just now in a condition which allowed of their being examined. Seeing how imperfect the description is, I have thought it best to give it as it stands:—

“IN BIBLIOTHECA CAPITULI PRAGENSIS.

MS. Signat.

- B. 6. Wicleff contra ecclesiæ statum : in 4°.
- C. 73. Jo. Wicleff tractatus de blasphemia, apostolis (apostasias?)  
et potestate papæ : in folio.
- D. 114. Jo. Wicleff rosarius ord. alph. : in 8°.
- D. 120 ; F. 20. Jo. Wicleff Pastorale : in 8°.
- L. 36. Wicleff de universali vero et falso de ideis : in folio.
- N. 19. Wicleff de S. Trinitate, de ideis, de materia et forma,  
de individuitate temporis, logica, etc. : in folio.
- C. 23. Wicleff scripta complura : in 4°.

Item passim scripta polemica complura pro et contra  
Wicleff.”

Thirdly; no notice has been taken, as a rule, of modern transcripts. It has not been thought worth while to catalogue in detail the Rawlinson MSS. C. 880, 881, which contain transcripts taken in the last century from C.C.C. Cambridge, 296; or the extracts taken by Dr. James (MSS. James 3, 12) from MSS. in the Bodleian and the Old Royal Libraries. Indeed everywhere in this Catalogue it is to be understood that the MSS. are of the fourteenth or fifteenth century, unless it is expressly stated to the contrary.

It does not enter into the plan of the present Catalogue to give a bibliographical account of the MSS.; but in three cases the material evidence

afforded by the MSS. is so important that it cannot be passed by in silence.

Of the great Collection of Wyclif MSS. at Vienna the most interesting and important part perhaps is the series of six volumes marked CCCLXXVIII—CCCLXXXIII. in the enumeration of Denis. The sixth volume is entirely occupied with most elaborate indices, showing an amount of editorial labour which is hardly ever bestowed but on the writings of the most venerated Fathers. The beauty both of the material and the writing correspond; and give us an almost absolute certainty that no tract was admitted into the collection which was not believed by the compiler, within some thirty years of Wyclif's death, to have emanated from his pen. Yet the MSS., so far as I know, contain no intimation of authorship whatever. There is nothing which can be quoted, it is the MSS. themselves which are the evidence. A lower degree of presumption is derivable in the same way from other MSS.

The next case I have to mention shows that it may sometimes be a treacherous guide. The 'Last Age of the Church' is found in a single MS. at Trinity College, Dublin, marked C. III. 12, from which Dr. Todd has printed it. He says, very justly, "The grounds upon which the following treatise has been assigned to Wycliffe are no more than these: First, that it is found in a MS. volume of the fourteenth century, which contains several other tracts that are believed to be Wycliffe's. Secondly, that it has been ascribed to Wycliffe

by Bishop Bale, Mr. Lewis, and after them by his more modern biographers\*."

In the first place, I would observe that the MS. now at Dublin was, almost certainly, seen by Bishop Bale, who transferred its contents bodily to his list of Wyclif's works, being clearly guided by the evidence of the MS. itself. But a close examination shows that the MS. consists of two parts, included as early as the fifteenth century in their present binding, but written by different hands, and originally separate. The first part consists wholly, I believe, of tracts by Wyclif; the second is a very miscellaneous collection, beginning, on f. 187, (unless this be a separate insertion,) with the complaint of a lollard that "I lygge in prisone til I rote hond and feet and dye for colde." This clearly is not by Wyclif, nor is the address to the "most worschipfulleste and gentelleste lord Duke of Glowcestre" on f. 212; for the Dukedom was not created until after Wyclif's death. The whole evidence of the MS. therefore, which has been relied upon from Bale's day to the present, breaks down upon a closer inspection. Dr. Todd will forgive my saying that no more striking proof of the treachery of such evidence could be given, than that it should have deceived so careful and acute a scholar as himself.

The third MS. which I will mention is a very important volume belonging to Trinity College, Cambridge (B. 16. 2). The first part of it (ff. 5—158)

\* *Last Age of the Church*, edited by J. H. Todd, D.D., Dublin, 1840. Preface, p. xiv.

is filled with philosophical treatises. I subjoin Mr. Bradshaw's detailed description: "They are distributed into two books, each book containing six treatises; but the second treatise *De Universalibus* and the treatise *De Tempore* in the first book, and the three treatises *De Volutione Dei*, *De Personarum Distinctione*, *De Ydeis*, in the second, are apparently afterthoughts, though inserted before the volume was submitted to its final editorial revision before leaving the Scriptorium."

"*Table of Contents to the first portion of MS. B. 16. 2. in Trinity College Library at Cambridge, containing some of Wyclif's Philosophical Treatises, arranged in two books.*

Foll. 5—158.

\*.\* This portion consists of six fasciculi, as described below.

*Fasciculus 1.* a  $\frac{12}{2}$  b (3<sup>bb</sup>—6<sup>bb</sup> blank)  $\frac{4}{2}$ ; 18 leaves, now numbered 5—22.

Liber 1. Tract. 1. De ente in communi quoad eius noscibilitatem veritatem et ampliacionem .... 5<sup>aa</sup>—9<sup>ba</sup>.

Liber 1. Tract. 2. De ente primo..... 9<sup>ba</sup>—13<sup>ab</sup>.

Liber 1. Tract. 3. Purgans errores circa veritates in communi ..... 13<sup>ba</sup>—16<sup>ab</sup>.

Liber 1. Tract. 4. Purgans errores circa universalia in communi ..... 16<sup>ba</sup>—19<sup>ba</sup>.

*Fasciculus 2.* cd (11<sup>b</sup> blank)  $\frac{12}{2}$ ; 24 leaves, now numbered 23—46.

Liber 1. Tract. 5. De universalibus cum tabula capitum..... 23<sup>aa</sup>—45<sup>ab</sup>.

\*.\* This is written by the original scribe as far as the foot of fol. 37<sup>ab</sup>; from fol. 37<sup>ba</sup> to the end, a different scribe has been employed.

# PREFACE.

xv

Liber 1. Tract. 6. De tempore, from the beginning  
down to *magnitudo set ipsa est*, near the end of  
cap. 1. .... 46<sup>aa</sup>—46<sup>bb</sup>.

\*.\* This is a commencement of the *De tempore*,  
written, by the scribe who concluded the  
*De universalibus*, upon the vacant leaf at  
the end of the last quire of that treatise, in  
order to fit in to the quire containing the  
rest of the *De tempore* which had been ob-  
tained from another scribe.

*Fasciculus* 3. e (11<sup>ab</sup>—12<sup>bb</sup> blank)  $\frac{12}{2}$ ; 12 leaves, now  
numbered 47—58.

Liber 1. Tract. 6. De tempore, from *magnitudo set  
ipsa est* down to the end ..... 47<sup>aa</sup>—57<sup>aa</sup>.

\*.\* This is a quire of the *De tempore* taken from  
some other collection and fitted in here.  
The handwriting is that of the scribe who  
wrote the *De sermone Domini in monte*,  
which forms the third portion of this volume.

*Fasciculus* 4. f g  $\frac{12}{2}$ ; 24 leaves, now numbered 59—82.

Liber 2. Tract. 1. De intellectione Dei ..... 59<sup>aa</sup>—67<sup>aa</sup>.

Liber 2. Tract. 2. De scientia Dei, from the be-  
ginning down to *veritatum quas Deus*, near the  
end of the treatise ..... 67<sup>aa</sup>—82<sup>bb</sup>.

\*.\* As originally written this was followed by  
what I have called *Fasciculus* 6. So that  
the *De scientia Dei* was followed immedi-  
ately by the *De potentia Dei*. As an after-  
thought, the three other treatises were  
inserted here; the conclusion of the *De  
scientia Dei* was re-written, and the part  
which stood on the same quire with the  
*De potentia Dei* was cancelled. The hand-  
writing however of the whole of the *Liber  
Secundus* is uniform.



*Fasciculus* 5. h  $\frac{12}{2}$  i  $\frac{14}{2}$  kl  $\frac{12}{2}$  m (5<sup>bb</sup>—6<sup>bb</sup> blank)  $\frac{9}{2}$  ;  
56 leaves, now numbered 83—138.

Liber 2. Tractatus 2. De scientia Dei, from *veritatum quas Deus* down to the end . . . . . 83<sup>aa</sup>—83<sup>bb</sup>.

Liber 2. Tractatus 3. De volucione Dei . . . . . 84<sup>aa</sup>—108<sup>aa</sup>.

Liber 2. Tractatus 4. De personarum distincione 108<sup>aa</sup>—131<sup>aa</sup>.

Liber 2. Tractatus 5. De ydeis . . . . . 131<sup>aa</sup>—137<sup>ba</sup>.

*Fasciculus* 6. n  $\frac{12}{2}$  o (7<sup>ab</sup>—8<sup>bb</sup> blank)  $\frac{8}{2}$  ; 20 leaves,  
now numbered 139—158.

Liber 2. Tractatus 2. De scientia Dei, from *veritatum quas Deus* down to the end, with *va—cat* written in the margin . . . . . 139<sup>aa</sup>—139<sup>bb</sup>.

\*.\* See the note above on this cancelled conclusion of the *De scientia Dei*.

Liber 2. Tractatus 6. De potencia productiva Dei ad extra, et in fine, de adnichilacione . . . . . 139<sup>bb</sup>—157<sup>aa</sup>."

We have here an almost contemporary arrangement of these tracts, which is confirmed by the form of the tracts themselves, which in most of their openings refer to what has preceded, and promise at their close a continuation of the whole. Is it safe to trust it? This is a question which might probably be answered by a careful study of the tracts themselves. But if it is, it only suggests further questions of the kind. In the *De Universalibus* (ff. 23—45), Wyclif quotes his *De Incarnatione*. This is itself a sequel to the *De Anima*, in which again (f. 84 v<sup>o</sup>) we read "juxta dicta tertio libro scibile mensurat scientiam de eodem." What is this third book? I can only suggest the inquiry:

but it is clear that the evidence of the Cambridge MS. is important.

A complete chronological arrangement of the Latin works would be impossible. But some landmarks may be laid down with safety, and may be convenient.

The earliest work to which a tolerably exact date can be assigned, so far as I know, is the fragment *De Dominio*, printed by Lewis\*, and which belongs to the year 1366 or 1367. We may confidently place the whole of the philosophical works, properly so called, before this date. About the year 1367 was published the *De Dominio Divino*, preluding to the great *Summa Theologiæ*; the first book of which—the *De Mandatis*—appears to have been written in 1369\*; the seventh—the *De Ecclesia*—in 1378; the remainder at uncertain intervals during the next five years. The *Triologus* and its supplement belong probably to the last year of the reformer's life. These form the main chain of his writings, so to speak, for the last seventeen years of his life. As to the rest, they are divided, for chronological purposes, into two pretty distinct groups by the great schism of the West. From that time Wyclif becomes increasingly mixed up with the politics of the day; and his allusions to passing events are continual. If a tract of any length contains no protest against the doctrine of Transubstantiation, and no reference to political events, it is almost certainly to be assigned to an earlier date.

\* See below, pp. 5, 6.

A few words in conclusion with reference to the old Catalogues which appear in the Appendix.

These are taken from MSS. now in the Imperial Library at Vienna, and were written early in the fifteenth century. They do not profess to be complete Catalogues, but simply lists of such of the reformer's works as were contained in the particular library to which they belonged: indeed the first of the two contains frequent reference to the place in the library in which certain works are to be found. It would be interesting to see if corresponding marks are traceable in any of the MSS. now in the Imperial Library. Transcripts were procured by me for Sir F. Madden in 1857, and in return kindly given by him for the present volume. Unfortunately, I had been unable to collate them, and when I came to prepare them for the press, they proved too inaccurate for the purpose. Dr. Lechler kindly had them collated for me, but the number of corrections is not at all what I had expected; and if the collation has done them justice, the MSS. must be worse than most of those in the Vienna collection. The text, as I have given it, may answer the purpose of reference, but it does not appear as I could wish.

If any reader of this volume should be able to add to our knowledge of the MSS. of Wyclif's works, their chronology, or their connection with each other, he will confer a favour upon the author, and contribute to the accomplishment of his object; that, namely, of preparing the way for a satisfactory edition of Wyclif's Select Works.

In compiling the Catalogue, which, simple as it may seem, and much as it has been facilitated by the existence of earlier lists, has cost considerable labour, scattered over a period of some ten or twelve years, he has to acknowledge the great assistance rendered to him by the kindness of friends. In particular he is indebted to Dr. Gabler of Prague, through a mutual friend, for an account of the MSS. in that city; to M. Delisle of the Imperial Library, for information about those of Paris; to Dr. Lechler of Leipzig, Dr. Todd of Dublin, Mr. Stubbs, Librarian of Lambeth; and especially to Mr. Henry Bradshaw of King's College, Cambridge, for help of various kinds most liberally given. He ought to say, in conclusion, that, although he has in more than one instance asked for supplementary information, he has examined for himself, almost without exception, the MSS. of Oxford, Cambridge, the British Museum, Lambeth, Dublin, and Vienna, as well as those quoted from private collections; for the rest he has trusted to the descriptions of others.

OXFORD, *Aug.* 26, 1865.

*Collections of MSS. quoted.*

- BRITISH MUSEUM. . . . . Old Royal (Bib. Reg.).  
Cottonian.  
Harleian.  
Additional.
- CAMBRIDGE. . . . . University Library.  
Trinity College.  
St. John's College.  
Corpus Christi College.  
Queens' College.  
Sidney Sussex College.
- DUBLIN. . . . . Trinity College.
- LAMBETH. . . . . Archbishopal Library.
- LINCOLN. . . . . Chapter Library.
- OXFORD. . . . . In the Bodleian Library.  
1. Bodley.  
2. Douce.  
3. James.  
4. Laud.  
5. Rawlinson.  
6. Selden.  
University College.  
New College.  
Oriel College.  
Magdalen College.
- PARIS. . . . . Imperial Library (Latin MSS.).
- PRAGUE. . . . . University Library.  
Chapter Library.
- VIENNA. . . . . Imperial Library (Theological MSS. according to the enumeration of Denis).
- PRIVATE COLLECTIONS. . . . . Earl of Ashburnham.  
Countess Cowper (Wrest Park).  
Baroness North.

# I. EXTANT LATIN WORKS.

## A.—PHILOSOPHY AND SYSTEMATIC THEOLOGY.

### 1. *Logica*.

*Incip.* Motus sum per quosdam legis Dei amicos.

*Desin.* ergo Paulus non erit perfectior quam Petrus.

MS. Vienna cccxc. ff. 1—16.

### 2. *Logicæ continuatio*.

*Incip.* Juvenum rogatibus quibus afficior superatus.

*Desin.* huic meo tractatui finem pono.

This includes Bale's two tracts *Summulæ Logicales*  
and *De Propositionibus exclusivis et exceptivis*.

MSS. Vienna cccxc. ff. 16—58; Univ. Prag. 5. E. 14.  
ff. 1—176.

### 3. *Quæstiones Logicæ et Philosophicæ*, 13 in number.

*Incip.* 1. Utrum Deus qui creavit mundum sensibilem.

*Incip.* 13. Utrum perfectio cognitionis causæ secundæ.

*Desin.* Wanting.

Found with other tracts of Wyclif, and perhaps identical with the *Quæstiones Logicales* of Bale. (Lewis, No. 197.)

MS. Univ. Prag. 5. E. 14. ff. 177—220.

### 4. *De Ente particulari*.

*Incip.* Supposito ex superius declaratis et declarandis in posterum, quod ens communissimum.

*Desin.* sunt apud Deum tunc vere (?) sunt.

MS. Vienna cccv. ff. 190—242.

### 5. *De Compositione hominis*.

*Incip.* Tria movent me tractare materiam de compositione hominis.

*Desin.* alibi satis sæpe.

MSS. Vienna cccclxxxvii. ff. 121—153; cccv. ff. 38—62; dcccii. ff. 75—96; Univ. Prag. 8. F. 1. ff. 53—73; 8. G. 6. ff. 86—109.

*Auth.* Walden, Doctr. Fid. I. cc. 31—39, *passim*; Bale; author's name in the 1st and 2nd MSS.; Catal. 1, 2.

### 6. De Materia et Forma.

*Incip.* Cum materia et forma.

*Desin.* qui sit benedictus in sæcula sæculorum.

MSS. Univ. Prag. 8. F. 1. ff. 39—53; 3. G. 10. ff. 5—27; 8. G. 6. ff. 57—79; 8. G. 23. ff. 211—234; 4. H. 9. ff. 52 seqq.; 5. H. 16. ff. 100 seqq. dated 1406.

*Auth.* Author's name in the 4th and 6th MSS.; Bale, Catal. 1, 2.

### 7. De Materia (?).

*Incip.* Utrum materia nunc sub una forma substantiali et nunc sub alia existens sit uniformis.

*Desin.* ut proprio (?) est vera ad rem . . . . . et sic est finis.

Found, without title, with other tracts of Wyclif; who seems to have written several tracts on kindred subjects.

MS. Univ. Prag. 3. G. 10. ff. 135—139.

### 8. De Ente sive Summa Intellectualium\*. In two books, each containing six treatises.

#### BOOK I.

#### 1. TRACTATUS DE ENTE IN COMMUNI QUOAD EJUS NOSCIBILITATEM, VERITATEM ET AMPLIATIONEM. In 4 chapters.

*Incip.* Inprimis supponatur ens esse; hoc enim nec probari potest nec ignorari.

*Desin.* per se in genere, ut patet post.

#### 2. TRACTATUS DE ENTE PRIMO. In 6 chapters.

*Incip.* Extenso ente secundum ejus maximam ampliacionem.

*Desin.* sumitur indirecte occasio peccandi.

#### 3. TRACTATUS PURGANS ERRORES CIRCA VERITATES IN COMMUNI. In 4 chapters.

*Incip.* Consequens est purgare errores circa instantias.

*Desin.* præter talia signa oportet.

#### 4. TRACTATUS PURGANS ERRORES CIRCA UNIVERSALIA IN COMMUNI. In 5 chapters, and incomplete.

*Incip.* Objicientium circa dicta de universalibus.

*Desin.* unde iste est textus Lincolniensis.

\* Conjectural titles; the Camb. MS. is acephalous; but the Vienna MS. bears the following title to the second part: 'Incipit tractatus secundus libri primi de ente primo in communi.' On the other hand, in Bale's list we find a *Summa Intellectualium*, a title which seems to correspond to the present collection of treatises.

## 5. DE UNIVERSALIBUS. In 15 chapters.

*Incip.* In purgando errores circa universalis sunt tria introductoria præmittenda.

*Desin.* sententia ista aperit aggressum [or aggressurus].

## 6. TRACTATUS DE TEMPORE. In 13 chapters.

*Incip. prol.* In isto supponendo tempus esse.

*Desin. prol.* de quidditate temporis declarat.

*Incip. cap. 1.* In tractando de tempore sunt aliqua.

*Desin. cap. 12.* subtrahere ab eo orationis suffragium.

*Desin. cap. 13.* et per consequens modo instat.

## BOOK II.

## 1. TRACTATUS DE INTELLECTIONE DEI. In 5 chapters.

*Incip.* Illorum quæ insunt Deo communiter.

*Desin.* sumus multipliciter involuti.

## 2. TRACTATUS DE SCIENTIA DEI. In 12 chapters.

*Incip.* Ex dictis superius satis liquet quod scientia.

*Desin.* inevitabilitatem vel hujus connotatum.

## 3. TRACTATUS DE VOLUTIONE DEI. In 18 chapters.

*Incip.* Tractando de volutione Dei.

*Desin.* propter errorem blasphemiae dixit benedic Deo.

## 4. DE PERSONARUM DISTINCTIONE SIVE DE TRINITATE. In 17 chapters.

*Incip.* Superest investigare de distinctione et convenientia personarum.

*Desin.* communicationem essentiae.

## 5. TRACTATUS DE IDEIS. In 5 chapters.

*Incip.* Tractando de ideis primo oportet quærere si sint.

*Desin.* habet ideam propriam in Deo.

6. TRACTATUS DE POTENTIA PRODUCTIVA DEI AD EXTRA. In 16 chapters (chapter 12 having the separate title *De Annihilatione*).

*Incip. cap. 1.* Consequens ad dicta est tractare de potentia productiva Dei.

*Desin. cap. 11.* vel aliud genus creandi.

*Incip. cap. 12.* Habito quod Deus est creativus.

*Desin. cap. 16.* jus ad taliter dispensandum.

MS. of the whole work, except the prologue of I. Tract 6. Trin. Coll. Camb. B. 16. 2. ff. 5—157; with Wyclif's name.

MSS. of portions. Of I. Tracts 1, 2. Vienna cccvi. ff. 158—167.

Of I. Tract 5. Lincoln Cath. C. 1. 15; Vienna cccxc. ff. 58 seqq.; cccvii. ff. 62—114; Univ.



Prag. 8. F. 1. ff. 1—39; 3. G. 10. ff. 67—101. *imperf.* dated 1397; 8. G. 6. ff. 1—57; 8. G. 23. ff. 1—84; 4. H. 9. ff. 1—52; 5. H. 16. ff. 1—78.

The second and last of these MSS., dated 1412 and 1406 respectively, have the author's name.

Of I. Tract 6. Trin. Coll. Dubl. C. 1. 23. ff. 350—387; Lincoln Cathedral, C. 1. 15. with the author's name in a second but cotemporary hand\*; both wanting the prologue; Vienna ccccvii. ff. 85—125, wanting the prologue and last chapter; Univ. Prag. 8. F. 1. ff. 87 seqq.; 3. G. 10. ff. 28—66; 4. H. 9. ff. 94—113; all wanting the last chapter, but having the prologue.

Of II. Tract 4. Vienna ccclxxviii. ff. 182—244, with the author's initials; ccclxxx. ff. 47—74; ccccvii. ff. 1—84.

Of II. Tract 5. Vienna ccclxxviii. ff. 244—258; cccxc. ff. 60—83; Univ. Prag. 8. F. 1. ff. 73—87; 3. G. 10. ff. 116—134; 4. H. 9. ff. 114—130; 5. H. 16. ff. 79—99.

*Auth.*—I. Tract 6. is quoted by Walden, Doctr. Fid. I. c. 6; II. Tract 5. is quoted by Walden, Doctr. Fid. I. cc. 1, 2, 4, etc.; and both are given in the Vienna Catalogues. Bale gives the title of the tract *De Universalibus* (I. 5.), but without any *incipit*; also the first words of the tract under the title of *Logica de Singulis*. As often elsewhere, he has confused two works together.

## 9. Replicatio de Universalibus.

*Incip.* Præsentem aggrediendo replicationis materiam in tres partes.

*Desin.* nec rex mortuus nec depictus est rex etc. Explicit replicatio de Universalibus.

Appended to a copy of the tract *De Universalibus* described above: otherwise unknown.

MS. Univ. Prag. 3. G. 10. ff. 102—113, dated 1397.

## 10. De Universalibus.

*Incip.* Cum multis in philosophia prima.

*Desin.* subjacet suæ regis majestati.

MS. Univ. Prag. 4. H. 9. ff. 143—158. Otherwise unknown.

\* In the same handwriting there follows a paragraph beginning 'Quod cœlum sit animal probatur,' and ending 'vide argumenta primo libro logicalium capitulo secundo concludendo.'

**11. De Anima.**

*Incip.* Gratia dicendorum restat tractare de actibus.

*Desin.* substantiæ sensibilis stantibus actibus.

MS. C.C.C. Camb. 103. ff. 47—87. On f. 84<sup>vo</sup> we read 'juxta dicta tertio libro scibile mensurat scientiam de eodem.' What is this third book?

*Auth.* Author's name in MS. Bale gives the title, but with another *incipit*.

**12. De Incarnatione Verbi.** In 13 chapters : a sequel to the *De Anima*.

*Incip. prol.* Prælibato tractatu de anima, qui introductorius est, propter incarnationis mysterium cognoscendum.

*Incip. tract.* Quia autem spiritualiter viantibus.

*Desin. tract.* procedere in dicenda ad laudem gloriam et honorem ejusdem Domini nostri Jesu Christi. Amen.

MSS. Vienna CCCLXXXIV. ff. 75—104; CCCLXXXVII. ff. 37—110; CCCCVI. ff. 115—157; Oriel Coll. Oxf. 15. ff. 217—235; Bib. Reg. 7. B. III. *imperf.*

*Auth.* Catal. 1, 2; Walden, Doctr. Fid. I. c. 40 (f. 223 b. l. 9. of the Oriel MS.), and cc. 39—44, *passim*. It is also quoted in the *De Veritate S. Scripturæ*, and all the Vienna MSS. have the author's name.

**13. De Fide Catholica.** In 8 chapters.

*Incip.* Suppositis dictis de fide [Catholica] tam in symbolo apostolorum.

*Desin.* confederationem Christi et diaboli stabilire.

The identity of the *incipit* makes it probable that this is the first book of the *De Ecclesia et Membris*, a work quite distinct from the seventh book of the *Summa Theologiæ*.

MSS. Vienna CCCLXXVIII. ff. 150—161; CCCLXXXVI. ff. 43—52; CCCLXXXIX. ff. 110—120; CCCCIV. ff. 221—229; Univ. Prag. 3. G. 11. ff. 238—250; Lamb. 1058. (sæc. xvii.)

*Auth.* Catal. 1, 2.

**14. De Dominio Divino.** In three books of 19, 5, and 6 chapters : and said to be imperfect.

*Incip.* Cum quilibet Christianus et specialiter theologus.

*Desin.* secundum legem humanam donare dicitur.

MSS. Vienna CCCLXXX. ff. 1—90. *imperf.*; CCCLXXXI. ff. 1—266. *imperf.*; CCCLXXXV. ff. 114—170; CCCCv. ff. 212—251.

*Auth.* Book III. quoted by Walden, II. c. 82; Catal. 1, 2.  
This work is prefatory to the *Summa Theologiæ*.

15. *Summa Theologiæ*. In twelve books.

BOOK I.

DE MANDATIS DIVINIS. Part I. chaps. 1—14.

*Incip.* Præmissa sententia de dominio in communi.

*Desin.* de quibus in fine capituli proxime præcedentis.

Part II. chaps. 15—30.

*Incip.* Detectis utcumque parumper.

*Desin.* lege ista contempta ducimur aliena.

It would be very important for the chronology of Wyclif's works to fix the date at which this treatise was written. In chap. 30 the following passages occur: 'Quantum ad malum pœnæ extrinsecum non dubium quin totum originatur ab inordinata cupidine: tolle illam et fons clauditur unde bella, unde contentiones, et ut ego credo aëris intemperies et sic pestilentiae oriuntur . . . Tolle igitur omnes improporciones sublunarium tam in mixtis quam elementis ex mutatione ordinis propter peccata hominum, et constitutio cœlestis non abbreviabit sic humanam periodum.'

It seems to me that the latter part of the year 1369, the time of the third of the great plagues of the fourteenth century, is most likely to have suggested these reflections. See also Fascic. Zizan. pp. xvii, xxi.

MSS. Vienna CCCLXXX. ff. 91—236; ccccix. *imperf.*; Univ. Prag. 4. D. 21. ff. 1—105; 5. E. 17. ff. 1—180; 10. G. 1. ff. 1—158; 4. D. 22. ff. 1—20; Bodl. 333. ff. 109—187; Magd. Coll. Oxf. 98; Univ. Camb. Ll. 5. 13. ff. 1—129; II. 3. 29; Trin. Coll. Camb. B. 15. 28, the last two containing Part II. only.

*Auth.* Bale. In the Bodleian MS. the author's name has been erased. There remains 'Magistro . . . . . doctore evangelicæ veritatis.'

BOOK II.

DE STATU INNOCENTIÆ.

*Incip.* Ut supradicta magis appareant, oportet parumper disgreddi.

*Desin.* videtur diffusius pertractandum de dominio clericorum.

In the second MS. the title runs 'De statu Innocentiæ, qui est tertius in ordine summæ suæ.'

MSS. Vienna CCCXL. ff. 73 seqq.; CCCLXXX. ff. 237—248; CCCLXXXV. ff. 267—274; CCCCX. ff. 225—236. *all imperf.*; Trin. Coll. Dubl. C. 1. 23. ff. 332—350, with Wyclif's name.

#### BOOKS III—V.

DE DOMINIO CIVILI. In three books of 44, 18, and 27 chapters.

1. *Incip.* Tractando de civili dominio hominis.  
*Desin.* quam nobis conferat liber in te. Amen.
2. *Incip.* Licet capitulo 25<sup>o</sup> (?) rogarem.  
*Desin.* vincere adversarios crucis.
3. *Incip.* Ut supradicta de lege Christi in genere.  
*Desin.* procuratorie sic orare.

MSS. Vienna CCCLXXXII. ff. 1—254, containing books I, II; CCCLXXXI. ff. 1—266, containing book III.

*Auth.* Walden, Doctr. Fid. II. cc. 81, 83, quoting chapters 2, 6, 19, and 75; which were numbered therefore continuously through the whole work: Epist. Univ. Oxon. ap. Wilkins, Conc. II. p. 348.

#### BOOK VI.

DE VERITATE S. SCRIPTURÆ. In 32 chapters.

*Incip.* Restat parumper discutere errores.  
*Desin.* si Deus voluerit diffusius pertractare.

Written A. D. 1378 or 1379. See Fascic. Zizan. p. xxxiv. But the argument there adduced in favour of the latter year is not conclusive, because the work embodies a series of lectures, delivered at different dates.

MSS. Vienna CCCCV. ff. 1—127, dated 1407; Bodl. 924. *imperf.*; Trin. Coll. Dubl. C. 1. 24. pp. 1—248; Queens' Coll. Camb. 27.

*Auth.* Author's name in the Dublin MS.; Walden, Doctr. Fid. IV. c. 25; de Sacram. c. 32.

#### BOOK VII.

DE ECCLESIA. In 22 chapters.

*Incip.* Quia nonnulli etiam illi qui videntur esse aliquid.  
*Desin.* licet prosit per accidens. De isto alibi.

Written A. D. 1378, or early in 1379. See also *De Fide Catholica*.

MSS. Vienna CCCLXXXV. ff. 1—113; CCCCV. ff. 128—207.

## BOOK VIII.

## DE OFFICIO REGIS. In 12 chapters.

*Incip. prol.* Sententia de officio regis in compendio sic habetur.

*Incip.* Consequenter ad ordinem clericalem restat de militari ordine pertractandum.

*Desin.* contra pseudo-Christos defendere partem suam.

On f. 47 of the first MS. there seems to be an allusion to the royal mandate of July 12, 1382, empowering the bishops to imprison those who defied their excommunications: and on f. 53 to the proclamation of a crusade against the antipope. This would seem to fix the date to the end of 1382, or the beginning of 1383.

MSS. Vienna CCCXCI. ff. 1—62; CCCXIII. ff. 105—184.

## BOOK IX.

## DE POTESTATE PAPÆ. In 3 chapters.

*Incip.* Jam ultimo restat.

*Desin.* membris diaboli ad infernum.

MSS. Univ. Prag. 3. F. 11. ff. 134—223, with Wyclif's name; Capit. Prag. C. 73; and extracts in Univ. Prag. 3. G. 16. f. 95; 2. E. 3. ff. 58, 59.

## BOOK X.

## DE SIMONIA. In 8 chapters.

*Incip. elenchus.* Sententia tractatus de Simonia.

*Incip.* Post generalem sermonem de hæresi restat.

*Desin.* qui super totam ecclesiam semper regnat.

MSS. Vienna CCCXL. ff. 83—133; CCCLXXXVI. ff. 53—76; CCCLXXXVII. ff. 1—36; CCCXCH. ff. 1—36; CCCCH. ff. 27—74; DLIII. ff. 133—192; Univ. Prag. 10. E. 9. ff. 69—131; Trin. Coll. Dubl. C. 1. 24. pp. 249—293.

*Auth.* Walden de Sacram. c. 24; Epist. Univ. Oxon. ap. Wilkins, Conc. II. p. 344.

## BOOK XI.

## DE APOSTASIA. In 2 chapters.

*Incip.* Restat ulterius ponere aliud principium.

*Desin.* fratrum commodum quoad Deum.

MSS. Vienna CCCXCH. ff. 37—124; CCCCX. ff. 49—128; Univ. Prag. 3. F. 11. ff. 70—134; 3. G. 11. ff. 208—220; Trin. Coll. Dubl. C. 1. 24. pp.

293—310. The Prague MSS. seem both to be imperfect.

*Auth.* Author's name in the Vienna MSS., and in the first Prague MS.; Walden de Sacram. *passim*; Bale, title only.

## BOOK XII.

**DE BLASPHEMIA.** In 18 chapters.

*Incip.* Restat succincte de blasphemia pertractandum.

*Desin.* ad hoc ministerium limitare.

MSS. Vienna CCCXCI. ff. 117—195; CCCXCH. ff. 125—230; CCCXCH. ff. 29—102; CCCCX. ff. 129—224; Univ. Prag. 3. F. 11. ff. 1—70. Trin. Coll. Dubl. C. 1. 24. pp. 312—422.

*Auth.* Bale, title only.

The whole twelve books are given in the Vienna Catalogues.

**16. Trialogus, sive Summa Summæ.** In four books.

*Incip.* Cum locutio ad personam multis plus complacet.

*Desin.* satians sensum quemlibet beatorum.

Printed 1525. 4to. (Basileæ?); 1753. 4to. Francofurti et Lipsiæ.

The best known of all Wyclif's works.

MSS. Vienna CCCLXXXIV. ff. 163—215; CCCLXXXVIII. ff. 1—72; CCCCH. ff. 34—187; CCCIV. ff. 21—124; formerly at Trin. Coll. Camb., but long lost.

*Auth.* Wodford adv. Wiclefum, ap. O. Gratium. Fascic. I. 191; Walden, *passim*; Epist. Univ. Oxon. ap. Wilkins, Conc. II. p. 345; Catal. 1, 2; Bale.

**17. De Dotatione Ecclesiæ, sive Supplementum Trialogi.**

*Incip.* Utrum clerus debuit dotationem.

*Desin.* pro Dei adjutorio postulando.

MSS. Vienna CCCLXXIX. ff. 82—99; CCCLXXXIV. ff. 115—123; CCCLXXXV. ff. 170—181; CCCCH. ff. 188—206.

*Auth.* Wodford, ut supra, p. 217; Walden, Def. Fid. II. c. 17, etc.; Epist. Univ. Oxon. ap. Wilkins, Conc. II. p. 348; Catal. 1, 2; Bale.

**18. De Eucharistia tractatus major.** In 9 chapters.

*Incip. prol.* Sententia tractatus de Eucharistia in compendio sic habetur.

*Incip.* *cap.* 1. Tractando de Eucharistia oportet præmittere quædam.

*Desin.* in Iesu Christo finaliter observare.

MSS. Vienna CCCLXXXIV. ff. 1—42; CCCLXXXVI. ff. 77—123; CCCLXXXVIII. ff. 157—207; Univ. Prag. 4. D. 22. ff. 130—206; 2. E. 3. ff. 14—54.

*Auth.* Walden de Sacram. *passim*; Catal. 1, 2.

#### 19. De Eucharistia Confessio.

*Incip.* Sæpe confessus sum et adhuc confiteor.

*Desin.* finaliter veritas vincet eos.

Printed. Lewis's Life of Wiclif, p. 323; Vaughan, Life of Wycliffe, II. p. 445, Monograph p. 564; Fascic. Zizan. p. 115.

MSS. Vienna CCCLXXXIV. ff. 43—46; DLXV. ff. 225—234; Bodl. 703, and e Mus. 86; Bib. Reg. 7. B. III. etc.

#### 20. De Eucharistia Confessio.

*Incip.* Illa hostia alba et rotunda.

*Desin.* et in multis aliis.

See English works.

MS. Trin. Coll. Camb. B. 14. 50.

#### 21. De Eucharistia conclusiones quindecim.

*Incip.* Hostia consecrata quam videmus in altari.

*Desin.* quilibet articulus fidei Christianæ.

Printed. Lewis, p. 318; Fascic. Zizan. p. 105.

MS. Bodl. e Mus. 86.

*Auth.* Bale.

#### 22. Quæstio ad fratres de Sacramento Altaris.

*Incip.* Quid in natura sua est hoc album.

*Desin.* quos temeraria esset impietas et . . . contemnere.

It seems doubtful from the description whether this is a single tract, or not rather five short extracts.

At the end is written 'Gesta cum Richardo Wycz presbytero in Anglia.' Richard Wyche is the name of a disciple of Wyclif mentioned in Fascic. Zizan. pp. 270, 501.

MS. Univ. Prag. 3. G. 2. ff. 86—89.

#### 23. De Eucharistia et Pœnitentia, sive De Confessione. In 6 chapters.

*Incip.* Duo sunt sacramenta præcipua in quibus.

*Desin.* contrarium constantius confiteri.

**Against the necessity of Auricular Confession.**

MSS. Vienna CCCLXXVIII. ff. 48—50; CCCLXXXVI.  
ff. 5—7; CCCLXXXIX. ff. 107—110; CCCIV. ff.  
217—220; Univ. Prag. 3. G. 11. ff. 234—238.

*Auth.* Epist. Univ. Oxon. ap. Wilkins, Conc. II. p. 349;  
Catal. 1, 2.

**24. De Prophetia.**

*Incip.* Cum secundum sanctos spectat ad officium doctoris  
evangelici.

*Desin.* perturbatio ecclesiæ est seducta (*sic*). Amen.

Written about 1377.

MSS. Vienna CCCLXXVIII. ff. 22—24; CCCLXXXIV;  
CCCXI. ff. 99—101; Univ. Prag. 3. G. 2. ff.  
223—227.

**25. De Oratione et Ecclesiæ purgatione. In 5 chapters.**

*Incip.* Dicturus de oratione suppono imprimis ejus quid-  
ditatem.

*Desin.* quomodo sint ab ecclesia expellendæ.

MS. Vienna CCCLXXVIII ff. 68—71.

**26. De Imaginibus.**

*Incip.* Ignorante quodam socio.

*Desin.* Dei gratia poterit liberari.

A very short piece, found in a volume of Wyclif's  
works.

MS. Univ. Prag. 10. E. 9. f. 210.

**27. De Septem Donis Spiritus Sancti. In 9 chapters.**

*Incip.* Cum Spiritus Sanctus sit tertia persona Trinitatis.

*Desin.* de fratrum fundatione istorum errores multipliciter  
prophetarunt.

MSS. Vienna CCCLXXVIII. ff. 104—110; CCCLXXXV.  
ff. 208—211; CCCLXXXIX. ff. 157—161; CCCXI.  
ff. 78—80; CCCII. ff. 204 seqq.; CCCIV. ff. 300  
—303; Univ. Prag. 10. E. 9. ff. 132—137; 3.  
G. 11. ff. 154—160.

*Auth.* Catal. 1, 2; Bale, title only.

**28. Differentia inter peccatum Mortale et Veniale.**

*Incip.* Restat nunc discutere diversitatem.

*Desin.* sine discrimine nesciuntur.

MS. Univ. Prag. 5. E. 17. ff. 180—183, where it  
appears as an appendix to the *De Mandatis*.

*Auth.* Catal. 1, 2.



**29. De Diabolo et Membris ejus. In 5 chapters.***Incip.* Fertur quendam fratrem inflatum superbia.*Desin.* contra fideles de ecclesia Iesu Christi. Amen.

Written after the establishment of Wyclif's poor priests.

MSS. Vienna CCCLXXIX. ff. 26—29; CCCLXXXIX. ff. 181—184; Univ. Prag. 3. G. 2. ff. 170—174.

*Auth.* Walden, Doctr. Fid. III. c. 27, IV. c. 6; Epist. Univ. Oxon. ap. Wilkins, Conc. II. p. 348. But the quotations require to be verified. I much doubt whether the work they knew under the title was identical with this. MS. James 3. p. 350. has extracts from a work under this title which agrees much better with the old quotations than does the tract at Vienna and Prague, if my notes of it are to be depended upon: for it seems to be a tract on Predestination, not on the Pope and clergy. The Vienna Catalogues, however, both give the title as in the MSS., and there is no doubt that the present work was known at least in Bohemia under the title of *De Diabolo et Membris ejus*. Compare English works.

**30. De Solutione Satanæ.***Incip.* Quantum ad objectionem fratrum.*Desin.* orthodoxæ fidei lucem veram.

MSS. Vienna CCCLXXVIII. ff. 102—104; CCCLXXXIV. ff. 107 seqq.; CCCLXXXV. ff. 185, 186; CCCLXXXIX. ff. 17, 18; Univ. Prag. 3. G. 2. ff. 220—223.

*Auth.* Bale; yet evidently an extract.

**31. De Purgatorio.***Incip.* Unde quidem mussitant.*Desin.* a bonis hominibus (*sic*) spoliantes.

Very short. Part of *De Nova Prævaricantia sectarum*, cap. 8.

MS. Vienna CCCLXXXIV. f. 24.

**32. Errare in Materia Fidei quod potuit Ecclesia militans.***Incip.* Ecclesia militans potuit olim.*Desin.* decreto commiserant successorum.

Appended to a copy of Wyclif's 'Protestor publice.'

It is not known otherwise, and seems to be an extract.

MS. Univ. Prag. 11. E. 3. f. 61.

## B.—SERMONS, EXPOSITIONS, AND PRACTICAL THEOLOGY.

### 33. Sermons. Part I. *Super Evangelia Dominicalia*.

They are 57 in number, the Circumcision, Epiphany, and Octave of Epiphany, being included in the series.

SERM. 1. Dom. 1. Adv. Cum appropinquasset, etc. Matt. xxi.  
Constat ex Evangelio quod tribus vicibus.

SERM. 57. Dom. 25. p. Trin. Cum sublevasset, etc. Joh. xvi.  
Notata historia hujus Evangelii cum aliis.

The first Vienna MS. has an introduction beginning 'Cum Deus undequaque plenus abhorret vacuum.'

MSS. Trin. Coll. Camb. B. 16. 2. ff. 159—201; Vienna cccxcviii. ff. 1—133; cccxcix. ff. 1—168. The Vienna MSS. contain an additional Sermon, besides the three *De Dedicatione*, which in the Cambridge MS. are placed at the end of the Second Part.

### 34. Sermons. Part II. *Super Evangelia de Sanctis*.

They are 64 in all. 1—28 de proprio Sanctorum; 29—59 de communi Sanctorum; 60 in die Ascensionis Domini; 61 in festo Corporis Christi; 62—64 in festis dedicationis ecclesiæ.

SERM. 1. Natale Domini in gallicantu. Exiit edictum, etc. Luc. ii. Continuando sermones Sanctorum cum sermonibus Dominicis.

SERM. 28. S. Andreæ Apostoli. Ambulans Jesus, etc. Matt. iv. Hujus Evangelii plana est historia.

SERM. 29. Unius Apostoli. Hoc est præceptum meum. Joh. xv. Quia autem finis mandatorum est caritas.

SERM. 59. Plurimarum virginum *vel* unius virginis non martyris. Simile est regnum cœlorum decem virginibus. Matt. xxv. Hoc Evangelium docet statum ecclesiæ in finali judicio.

SERM. 60. Ascensionis Domini. Recumbentibus undecim, etc. Marc. xvi. Ante ascensionem valedicens suis discipulis.

SERM. 64. Octav. dedicationis ecclesiæ. Facta sunt encænæ in Jerusalem. Joh. x. Omnia ista tria Evangelia alludunt dedicationi ecclesiæ.

MSS. Trin. Coll. Camb. B. 16. 2. ff. 201—254; Vienna CCCCI. ff. 1—142.

### 35. Sermons. Part III. Super Epistolas.

They are 59 in number, and are on the Epistles for the Sundays throughout the year, and for the following festivals: for Christmas Day 3, for Epiphany, and the Octave of the Epiphany.

SERM. 1. Dom. 1. Adv. Hora est jam nos de somno. Rom. xiii. Omnes quatuordecim libri apostoli et septem epistolæ canonicæ.

SERM. 59. Dom. 25. p. Trin. Ecce dies veniunt. Jerem. xxiii. Quia ista est ultima dominica anni præcedentis.

MS. Trin. Coll. Camb. B. 16. 2. ff. 255—307; Trin. Coll. Dubl. C. 1. 23. has sermons 5, 6, 7, 10.

### 36. Sermons. Part IV.

This consists of sixty-four sermons. It is described in the Cambridge MS. as 'secunda pars epistolarum, et quarta in ordine;' but the sermons are not all on epistles, and are in fact collected from more than one source. Sermons 23—62, which form the nucleus, are found together at Vienna under the title 'XL Sermones de Tempore,' and are evidently the same with the 'Sermones XL compositi dum stetit in scholis' of the Catalogues. They are early sermons, therefore, written before Wyclif graduated in theology, if this description may be trusted, and it is entirely confirmed by the character of their contents. With the exception of the two last they are on dominical epistles and gospels.

In the Catalogues we also find 'Sermones XX. compositi in fine vitæ suæ. inc. Rogate quæ ad pacem.' (Catal. 1. adding, 'Et debent stare post XL Sermones.') This is the text of the third sermon of the present series; and it may be conjectured that sermons 3—22 are the 'Sermones XX' of the Vienna Catalogues. They are chiefly on ferial gospels and epistles.

There remain the two first and two last sermons.

The two first, 'pro defunctis,' are also found together in MS. Trin. Col. Dubl. C. i. 23; the two last, which are not numbered in the MS., are an addition from some other source.

SERM. 1. Pro defunctis epistola. Nolumus vos ignorare.  
1 Thess. iv. Consuetudo gentilis superstitum.

SERM. 2. Pro defunctis evangelium. Dicit Martha ad Jesum.  
Joh. x. Constat ex fide evangelii quod Christus  
tres mortuos suscitavit.

SERM. 3. Pro pace (?). Rogate quæ ad pacem sunt Jerusalem.  
Ps. cxxi. Verbum istud prophetæ tripliciter  
potest sane intelligi.

SERM. 22. Omnium sanctorum. Ecce Ego Johannes vidi an-  
gelum. Apoc. vii. Aliqua in ista epistola capienda  
sunt ut fides.

SERM. 23. Dom. i. Adv. Hora est jam de somno. Rom. xiii.  
Ecclesia facit hodie mentionem de adventu Christi.  
Est autem triplex.

SERM. 62. Die dedicationis ecclesiæ. Hodie salus huic domui.  
Luc. xix. Constat ex serie evangelii quomodo  
Christo.

SERM. 63. Die dedicationis ecclesiæ. Vidi civitatem sanctam  
Jerusalem. Apoc. xxi. Propheta Johannes in ista  
epistola.

SERM. 64. Feria 3. Post Pentecosten. Qui non intrat per  
ostium. Joh. x. Christus qui mentiri non poterit  
asserit.

MSS. Trin. Coll. Camb. B. 16. 2. ff. 307—363; of  
Serm. 1, 2, Trin. Coll. Dubl. C. i. 23. pp. 404—  
413; of Serm. 23—62, Vienna CCCLXXXVIII. ff. 92  
—152; of Serm. 23—60, Vienna CCCC. ff. 193—  
253; of Serm. 23—50, Lamb. 23. ff. 258 seqq.;  
of Serm. 7—10 and 13, Univ. Prag. 3. G. 11. ff.  
126—137.

### 37. Sermones mixti xxiv.

SERM. 1. Caro mea est vere cibus. Joh. xvi. Hoc Evangelium  
alludit foundationi sanctissimi sacramenti Eucha-  
ristiæ.

Most, but not all, of these sermons occur in part IV.

MSS. Vienna CCCC. ff. 128—186; CCCCi. ff. 142—  
203.

**38. Exhortatio Novi Doctoris.***Incip.* Post fructum benedictionis.*Desin.* concedat Dominus veritatis.

A Sermon on the text 'Labora sicut bonus miles Jesu Christi.' 1 Tim. vi.

MSS. Vienna CCCLXXVIII. ff. 71, 72; CCCLXXXV. ff. 206, 207; CCCXCI. f. 87.

**39. Sermo Pulcher.***Incip.* Secundum philosophos finis est.*Desin.* cum corpore assumendum.

On the text 'Dominus vobiscum.' Ruth ii.

This is one of the 'Sermones mixti xxiv.' which is found separately. It does not occur in part IV. of the collected sermons.

MS. Vienna CCCLXXVIII. ff. 95, 96.

*Auth.* Catal. i, 2; where it is called, 'Recommendatio assummentium gradus;' in other words, what we now call an Act Sermon.**40. De Sex Jugis.** In 6 chapters.*Incip.* Ut simplices sacerdotes zelo animarum succensi.*Desin.* contra hujusmodi novitates.

An extract from Serm. Part II. 27.

MSS. Vienna CCCLXXVIII. ff. 161—166; CCCLXXXVIII. ff. 153—155; CCCC. ff. 186—189.

**41. Mulierem fortem quis inveniet?**

Separate title of Serm. Part IV. 18.

Denis conjectures that this is identical with Bale's 'De legibus et veneno.'

MS. Vienna CCCLXXXVIII. ff. 207—210.

**42. Opus Evangelicum, sive De Sermone Domini in Monte.**  
In four books.**1. SIVE DE SERMONE DOMINI IN MONTE, PARS I.** In 62 chapters.*Incip. prol.* Licet totum Evangelium annuatim deferat.*Desin. prol.* per opera quæ produxit.*Incip.* Sequitur tractandum de duobus verbis.*Desin.* istæ tres sufficiunt pro præsentī.**2. SIVE DE SERMONE DOMINI IN MONTE, PARS II.** In 57 chapters.*Incip.* Sequitur in textu Evangelii, Attendite in justitiam.*Desin.* ex gratia Dei resurgere.

## 3. SIVE DE ANTICHRISTO, PARS I(?). In 73 chapters.

*Incip.* Completo tractatu primo Evangelii.*Desin.* non appetent se non esse.

## 4. SIVE DE ANTICHRISTO, PARS II(?). In 14 chapters.

*Incip.* Dictum est superius quod tertius tractatus.*Desin.* potius disputator. Hæc Augustinus.

The Dublin MS. has a colophon. 'Explicit opus Evangelicum per doctorem Catholicum et scribam Evangelicum QIS.' Both MSS. add 'Auctoris vita finitur et hoc opus ita.'

MSS. Trin. Coll. Camb. B. 16. 2. ff. 353—432;  
Trin. Coll. Dubl. C. 1. 23. ff. 3—332.

*Auth.* Walden quotes Book III. frequently under the title of 'Tractatus secundus de Sermone Domini in Monte,' and II. c. 13. under the title of 'Octuplex Væ.' Doctr. Fid. IV. c. 41. The Vienna Catalogues and Epist. Univ. Oxon. ap. Wilkins, Conc. II. p. 343, quote the whole four books under the title 'De Sermone Domini in Monte;' though it is strictly applicable only to the first two. The third book is called also by the separate title of 'De Antichristo.' Bale gives the title only, and divides into three books.

## 43. Expositio S. Matt. c. xxiii. sive De Væ Octuplici. In 12 or 14 chapters.

*Incip.* Cum sapientia Dei Patris sit nucleus veritatis.*Desin.* erit pœna in ista perfidis sine fine.

or in the Prague MS. sit melius intellecta. See the next tract.

Extracted from *De Sermone Domini in Monte*, II. c. 13.

MSS. Vienna CCCLXXIX. ff. 31—44; CCCLXXXIV. ff. 138—144; CCCLXXXIX. ff. 85—98; CCCIV. ff. 125—140; Univ. Prag. 3. G. 11. ff. 178—201. Ashburnham XXVII c. f. 69 seqq.

## 44. Expositio S. Matt. c. xxiv. sive De Antichristo. In 8 chapters.

*Incip.* Quia istud Evangelium est multis absconditum.*Desin.* ut fides hæc evangelii sit melius intellecta.

Apparently a translation from the English tract on the same chapter.

MSS. Vienna CCCLXXIX. ff. 44—55; CCCLXXXIV. ff. 145—149; CCCLXXXIX. ff. 98—106; CCCIV. ff. 141—150; Ashburnham XXVII c. f. 55 seqq.

45. In Omnes Novi Testamenti libros, præter Apocalypsin, Commentarius.

It begins with St. Jerome's preface to St. Matthew, after which follows a second prologue beginning 'Iste prologus est B. Jeronimi qui dividitur principaliter in quatuor partes.' This second prologue is by some disciple of Wyclif, who cites his words. The comment begins 'Dimissa divisione hujus libri.' The comment on St. Jude ends, 'Nullam dicit essentialiter aliquid istorum præter Deum.' On title *manu secunda*, 'Wigleff prædicator perfectus.'

MS. Vienna CCCXCV. ff. 1—348.

*Auth.* This work may perhaps be identified with the *Scholia Scripturarum* of Bale, but it needs further examination.

46. De Officio Pastoralis. Part I. in 19 chapters; part II. in 12 chapters.

*Incip. p. 1.* Cum duplex debet esse officium Christiani.

*Desin. p. 1.* tanquam speciales filii antichristi.

*Incip. p. 2.* Tacto superficialiter de prima parte.

*Desin. p. 2.* regum temporalium et Christi nostri domini regis regum.

Printed by Dr. G. V. Lechler, 8vo. Leipzig. 1863.

MSS. Vienna CCCLXXVIII. ff. 1—22; CCCLXXXIX. ff. 209—221; CCCXCI. ff. 101—116; DLIII. ff. 67—97; DCCCII. ff. 53—74, with author's name; Univ. Prag. 10. E. 9. ff. 37—68; 3. G. 11. ff. 1—28; C.C.C. Camb. 436.

*Auth.* Walden, Doctr. Fid. II. c. 63, etc. Catal. 1, 2; Bale.

47. De Oratione Dominica.

*Incip.* Cum hæretici diebus istis novissimis.

*Desin.* facere aliquod laude dignum.

MSS. Vienna CCCLXXVIII. ff. 97—100; CCCLXXXV. ff. 182—184; CCCCH. ff. 207—209; Trin. Coll. Camb. B. 15. 28. *imperf.*

*Auth.* Catal. 1; where it is divided into 8 chapters; Walden de Sacram. Prol. Doctr. 8.

48. De Salutatione Angelica.

*Incip.* Quamvis autem salutatio Angelica.

*Desin.* proprietatibus sentiendum.

Evidently an extract.

MS. Vienna CCCLXXVIII. ff. 100—102.

**49. De Triplici Vinculo Amoris.** In 10 chapters.*Incip.* Tria sunt vincula amoris.*Desin.* secundum regulam legis Dei.

Is the tract 'De Caritate Fraterna' (Lewis, No. 102)  
an extract from this? See also below, No. 61, 5.

MSS. Vienna CCCLXXVIII. ff. 25—32; CCCLXXXIX.  
ff. 162—169; CCCXCI. ff. 80—86; CCCIV. ff. 168  
—177; Univ. Prag. 10. E. 9. ff. 136—146.

*Auth.* Walden, Doctr. Fid. II. c. 77; Catal. 1, 2.**C.—PROTESTS, DISPUTATIONS, AND EPISTLES.****50. Ad Parliamentum Regis.***Incip.* Protestor publice, ut sæpe alias.*Desin.* pro evangelica paupertate.

One of the best known of Wyclif's tracts; addressed  
to the Parliament which met Oct. 13, 1377. But  
see on this and the following, Fascic. Zizan. pp.  
xxxi. xxxii.

Printed in Lewis's Life of Wiclif, p. 382; Fasciculi  
Zizaniorum, p. 245.

MSS. Vienna CCCLXXIX. ff. 18—20; CCCLXXXIV. ff.  
134—137; CCCLXXXV. ff. 203—205; Bodl. e  
Mus. 86; Arch. Seld. B. 26; Brit. Mus. addit.  
5092. f. 38; Bibl. Imp. Paris MS. Lat. 3184. f.  
53; Univ. Prag. 2. E. 3. ff. 59—61.

**51. Declarationes Johannis Wickliff.***Incip.* In principio, protestor publice, sicut sæpe feci alias.*Desin.* tota fides Scripturæ foret damnabilis.

Printed in Walsingham's Historia Anglicana, I. p.  
357. ed. Riley. No independent MS. of this tract  
is known to exist.

**52. De Condemnatione xix Conclusionum.***Incip.* Cum secundum apostolum ad Heb. xi. fides sit fun-  
damentum.*Desin.* in evangelica paupertate. Amen.

Printed in App. to Fascic. Zizan. p. 481.

MSS. Vienna CCCLXXVIII. ff. 178—181; CCCLXXXIV.  
ff. 134—137; CCCLXXXV. ff. 215—217; CCCXCI. ff.  
92—98; Univ. Prag. 3. G. 11. ff. 227—230; Bodl.  
Arch. Seld. B. 26.



**53. Contra Kilingham Carmelitam determinationes.**

1. *Incip.* Tres sunt nidi.

*Desin.* per consequens est.

2. *Incip.* Tertium nidum supremum.

*Desin.* ecclesiam. Hoc tamen . . .

Printed in App. to Fascic. Zizan. pp. 453—480.

MS. C. C. C. Camb. 303. f. 49 seqq.

*Auth.* Bale, title only.

**54. Contra Magistrum Outredum de Ornesima(p) monachum determinatio.**

*Incip.* Doctor meus reverendus et magister specialis dominus Outredus.

*Desin.* ad conclusiones et subtilia argumenta.

MS. Bibl. Imp. Paris MS. Lat. 3184. ff. 46—48;  
with Wiclif's name.

*Auth.* Catal. 1. Possibly the same as the *Contra monachum Dunelmensem* of Bale. See Lewis, p. 210, No. 230.

**55. Contra Willelmum Vynham monachum de S. Albano determinatio.**

*Incip.* Secundus doctor meus reverendus Willelmus Wiham.

*Desin.* non plus hic de ista materia.

MS. Bibl. Imp. Paris MS. Lat. 3184. ff. 49—52, immediately following No. 54, and with Wiclif's name.

*Auth.* Catal. 1, the name however being Willelmus Rynnan. Compare Lewis, Nos. 226, 228. Bale gives a tract, title only, 'Contra Bynhamum monachum.'

**56. De Dominio determinatio contra unum monachum.**

*Incip.* Inter alia doctor meus reverendus.

*Desin.* fuerit rationabilis et honesta.

Printed by Lewis, Life of Wiclif, p. 349.

MSS. Bodl. Arch. Seld. B. 26; Lamb. 537 (sec. xvii) in handwriting of Dr. Thomas James, a transcript of the Bodleian MS.

*Auth.* Catal. 1, 2.

**57. Responsiones ad Radulfum Strode.**

*Incip.* Quia secundum philosophum sanctum.

*Desin.* totius ecclesiæ causativi.

Probably written before the Great Schism.

MSS. Vienna CCCLXXIX. ff. 116—123; CCCLXXXV. ff. 218—223; CCCLXXXIX. ff. 67—75; Univ. Prag. 3. G. 2. ff. 160—170.

*Auth.* Epist. Univ. Oxon. ap. Wilkins, Conc. II. p. 349; Catal. 1, 2; Bale, title only.

**58. Responsiones ad argumenta cujusdam emuli veritatis.**  
In 17 chapters.

*Incip.* Quidam socius quem suppono esse emulum veritatis.  
*Desin.* dare sacerdotibus discolis regulariter talem legem.

This very interesting tract was written apparently in 1379.

MSS. Vienna CCCLXXIX. ff. 100—115; CCCLXXXV. ff. 192—203; CCCLXXXIX. ff. 1—16; DLIII. ff. 193—216; Univ. Prag. 10. E. 9. ff. 158—174.

In the first MS. the words 'Scilicet magistri Strode' have been added to the title and effaced.

*Auth.* Catal. 1, 2.

**59. Responsiones ad xlv quæstiones, sive ad argutias monachales.**

*Incip.* Quidam doctor utinam veritatis nititur impugnare.  
*Desin.* et patris mendacii nequitia dominetur.

Written about the end of 1382.

MSS. Vienna CCCXL. ff. 157—179; CCCLXXIX. ff. 123—141; CCCLXXXVI. ff. 11—23; CCCLXXXIX. ff. 46—65.

*Auth.* Catal. 1, 2.

**60. Responsum ad decem quæstiones.**

*Incip.* Magister reverende et amice percarissima.

MS. Vienna CCCLXXXV. ff. 274—276.

**61. Epistolæ octo.**

1. AD URBANUM PAPAM.

*Incip.* Gaudeo plane detegere.

2. AD ARCHIEP. CANTUAR.

*Incip.* Venerabilis in Christo pater et domine vester sacerdos.

3. AD EFISC. LINCOLN.

*Incip.* Humilis servus Christi et devotus.

4. AD SIMPLICES SACERDOTES.

*Incip.* Videtur meritorium bonos colligere.

5. DE AMORE, *sive* AD QUINQUE QUÆSTIONES.*Incip.* Quidam fidelis in Domino quærit caritative.

## 6. DE PECCATO IN SPIRITUM SANCTUM.

*Incip.* Nemo peccat in Spiritum Sanctum.

## 7. AD QUENDAM SOCIUM. [R. STRODE.]

*Incip.* Amice carissime vobis in nomine Dei regratior.

## 8. DE OCTO QUÆSTIONIBUS PULCHRIS.

*Incip.* Amice præclare ex scripturis vestris concipio.

MSS. Vienna CCCXL. f. 179 (5); CCCLXXVIII. ff. 51, 114 (1—6, 8); CCCLXXIX. f. 29 (7); CCCLXXXIV. f. 105 (1—8); CCCLXXXV. ff. 207, 266 (3, 4, 6, 8); CCCLXXXVI. ff. 10, 24 (1, 2, 5); CCCLXXXVII. f. 114 (1); CCCLXXXIX. f. 144 (1—7); CCCCH. f. 83 (4); Univ. Prag. 10. E. 9. (2.)

*Auth.* For all, Catal. 1, 2; for 1, 2, 4, 5, Bale.

## D.—ON CHURCH GOVERNMENT AND ENDOWMENTS.

62. *Dialogus, sive Speculum Militantis Ecclesiæ.* The division into chapters varies.*Incip.* Cum identitas sit mater fastidii.*Desin.* fructuose consentiat in hac parte.*Incip. Append.* Sed demum arguunt recentius populares.*Desin. Append.* veritates eorum vel falsitates facilius cognoscantur; some MSS. adding 'Et finis dialogi completur ut Deus glorificetur.'

MSS. with Appendix: Vienna CCCLXXIX. ff. 55—82; CCCLXXXIV. ff. 150—162; CCCCH. ff. 1—23; Ashburnham XXVII c. ff. 97—118 (wanting chaps. 30—36). Without Appendix: Vienna CCCXL. ff. 133—157; CCCCH. ff. 1—26; CCCIV. ff. 1—20; DLIII. ff. 33—67; DCCCII. ff. 25—49; Univ. Prag. 8. F. 13. ff. 186—211. James 3. p. 346 (sæc. xvii) has extracts from this work, 'ex MS. to quodam regio' now lost.

Immediately before the Appendix in MS. Vienna CCCLXXIX. is written 'Sequuntur capitula abstracta per falsos fratres a dialogo, quæ communiter non habentur.'

*Auth.* Wyclif's name in 2nd, 3rd, 5th, and 6th MSS.; Walden, Doctr. Fid. II. c. 12, etc.; Epist. Univ. Oxon. ap. Wilkins, Conc. II. p. 346; Catal. 1, 2. Bale

gives the first words of this treatise as belonging to 'Speculum Militantis Ecclesiæ: lib. 2.' He also gives the title 'Dialogorum Suorum, lib. 1,' without any initial words.

**63. De Triplici Ecclesia.**

*Incip.* Cum sim Conditor cujuslibet creaturæ.

*Desin.* quam prælati sciunt infligere.

MSS. Vienna CCCLXXVIII. ff. 166—168; CCCLXXXIV. ff. 107—109.

**64. De Paupertate Christi, sive xxxiii Conclusiones.**

*Incip.* Christus Deus noster caput universalis ecclesiæ.

*Desin.* Dominus undique compendiosius dabit pacem. Amen.

Chiefly but not wholly on endowments; and addressed apparently to the Duke of Lancaster. Written probably about 1380.

MSS. Vienna CCCLXXIX. ff. 1—17; CCCLXXXIV. ff. 126—133; DLXV. ff. 236—262; Bibl. Imp. Paris MS. Lat. 3184. ff. 35—46; Univ. Prag. 3. G. 11. ff. 28—50; 10. D. 10.

*Auth.* Catal. 1, 2; Bale, title only.

**65. Ad quæsitæ regis et concilii.**

*Incip.* Dubium est utrum regnum Angliæ.

*Desin.* utilitatem regni impediatur in futurum.

Printed. Foxe, Acts and Monuments; Fascic. Zizan. p. 258.

MSS. Vienna CCCLXXVIII. ff. 175—179; Bodl. e Mus. 86.

**66. De captivo Hispanensi, sive De filio comitis de Dene.**

*Incip.* Convenimus ex mandato domini regis.

*Desin.* consulere sensum catholicum Scripturarum.

On the privilege of sanctuaries. Written in 1378.

MS. Trin. Coll. Dubl. C. 1. 23. pp. 398—403.

**67. Speculum secularium dominorum.**

*Incip.* Cum veritas fidei eo plus rutilat.

*Desin.* contra fideles de ecclesia Jesu Christi. Amen.

Written 'tam in latina lingua quam etiam in vulgari,' and one of the author's latest writings. See Trial. IV.

MSS. Vienna CCCLXXIX. ff. 20—26; CCCLXXXIV. ff. 123—125; DLXV. ff. 262—269. James 3. p. 354 (sec. xvii) has extracts from MS. now lost.

*Auth.* Catal. 1, 2, the *desinit* however not agreeing; Bale.

**68. De servitute civili et dominio seculari.***Incip.* Cum secundum philosophos sit relativorum.*Desin.* persecutioni multiplici atque gravi.

MS. Ashburnham XXVII c. ff. 82—89.

*Auth.* Catal. I, 2; Bale.**69. De officio regis conclusio.***Incip.* Rex debet ex vi officii sui defendere legem Dei.*Desin.* servierit Deo suo.

A short extract, apparently from the 'De Potestate Papæ.'

MSS. Vienna CCCLXXIX. f. 29; CCCLXXXIV. f. 107;  
CCCCII. f. 83; Univ. Prag. 2. E. 3. f. 59.**70. De clavibus ecclesiæ, sive De clave cœli.***Incip.* Quodcunque ligaverit vel solverit.*Desin.* tunc indubie foret papa impeccabilis.

A short extract, also given under the title 'De potestate ligandi et solvendi.'

MSS. Vienna CCCLXXVIII. f. 174; CCCLXXIX. f. 30;  
CCCLXXXIV. f. 107.*Auth.* Bale, title only.**71. De Juramento Arnaldi.***Incip.* Hæc est forma juramenti Arnaldi.*Desin.* postquam fuit gratius (*sic*) repetita.*or in the Prague MSS.* postquam fuit reperta.

This tract gives the oath of Arnold the Papal collector, taken to the king Feb. 17, 1372; and comments on the breach of it.

MSS. Vienna CCCLXXVIII. ff. 116, 117; CCCLXXXV.  
ff. 246, 247; Univ. Prag. 3. G. 11. ff. 230—233;  
3. G. 16. ff. 33—36.*Auth.* Catal. I, 2.**72. De citationibus frivolis et aliis versutiis Antichristi.***Incip.* Si papa vel ejus vicario citante.*Desin.* sibi serviat libertate. Amen.MSS. Vienna CCCLXXVIII. ff. 53—57; CCCLXXXV.  
ff. 212—214; CCCLXXXIX. ff. 79—83; Univ.  
Prag. 10. E. 9; Ashburnham XXVII c. f. 65.*Auth.* Catal. I, 2; and probably Epist. Univ. Oxon. ap.  
Wilkins, Conc. II. p. 349, under the title 'De ver-  
sutiis pseudocleri.'

**73. De Demonio Meridiano.** In 3 chapters.*Incip.* Frons meretricis facta est populo.*Desin.* impedit caritatem in Anglia germinare.

Apparently an extract, and written after the death of the Black Prince.

MSS. Vienna CCCLXXVIII. ff. 37—39; CCCLXXXVI. ff. 9, 10; CCCLXXXIX. ff. 169, 170; Univ. Prag. 2. E. 3. ff. 11, 12.

*Auth.* Catal. 1, 2.**74. De Dissensione Paparum, sive De Schismate.***Incip.* Quia ista monstruosa dissensio inter Papas.*Desin.* mendacia tanquam fidem.

In the form of a letter to the bishop of Norwich. Also extant in English. See below.

MSS. Vienna CCCLXXVIII. ff. 67, 68; CCCLXXXV. f. 217; CCCLXXXIX. f. 66; Univ. Prag. 10. E. 9. ff. 208, 209. James 3. p. 228 (sæc. xvii) has extracts from a MS. now lost, which had the colophon 'Explicit tractatus Magistri Johannis W. de cismate, et Deo gratias.'

*Auth.* Catal. 1, 2; Walden, Doctr. Fid. II. c. 49, III. Prol. IV. 39, 45, quotes a tract 'De Papa,' which may be identical with this; for Bale gives the title 'De Papa Romano' to a tract beginning 'Pro eo quod hæc insolita dissensio:' words which are evidently his translation from the English version of the present work.**75. Contra Cruciatam Papæ.** In 9 chapters.*Incip.* Cum secundum fidem catholicam Rom. viii.*Desin.* gladium spiritualem sacerdotibus deputandum.

Also extant in English. See below.

MSS. Vienna CCCLXXVIII. ff. 57—67; CCCLXXXV. ff. 233—239; CCCLXXXIX. ff. 134—143; CCCXCI. ff. 63—69; CCCIV. ff. 239—250; DLIII. ff. 237—253.

*Auth.* Author's name in the second MS.; Catal. 1, 2; Bale, title only.**76. De Christo et suo adversario Antichristo.** In 15 chapters.*Incip.* Secundum Catholicos ecclesia est prædestinatorum universitas.*Desin.* posset licite a Christi vestigiis deviare.

MSS. Vienna CCCLXXVIII. ff. 125—134; CCCLXXXV. ff. 239—245, author's name; CCCLXXXIX. ff. 124—133; CCCXCI. ff. 70—78; CCCIV. ff. 230—239; Univ. Prag. 3. G. 16. ff. 36—39, chapters x—xv. only.

*Auth.* Catal. 1; Walden, Doctr. Fid. II. c. 1, etc. Bale gives the title, but with a different *incipit*. An important tract.

### E.—ON THE MONASTIC ORDERS.

#### 77. De Ordine Christiano. In 5 chapters.

*Incip.* Ad declarandam veritatem fidei et omnem errorem perfidiæ.

*Desin.* via melior est libere acceptanda.

Of late, but uncertain date.

MSS. Vienna CCCLXXVIII. ff. 43—47; CCCLXXXVI. ff. 3—5; CCCLXXXIX. ff. 120—123; Univ. Prag. 10. E. 9. ff. 147—150; Ashburnham xxvii c. f. 21.

*Auth.* Bale, title only; Epist. Univ. Oxon. ap. Wilkins, Conc. II. p. 344.

In the Vienna Catalogues this tract is described as the first of two books; the second, in 3 chapters, *incip.* Amice præclare ex scriptis. *desin.* fidei lucem veram. In MS. CCCLXXVIII. the 5th chapter bears the separate title *De Obedentia* and *incip.* Ulterius videndum est breviter quomodo secundum religionem Christianam.

#### 78. De Perfectione Statuum. In 6 chapters.

*Incip.* Cum viantes et fratres specialiter contendunt.

*Desin.* ut fidem populo prædicantes.

MSS. Vienna CCCLXXVIII. ff. 73—81; CCCLXXXVI. ff. 37—42; CCCLXXXIX. ff. 148—155; CCCIV. ff. 178—186; Univ. Prag. 3. G. 11. ff. 250—260.

*Auth.* Catal. 1, 2; Epist. Univ. Oxon. ap. Wilkins, Conc. II. p. 344.

#### 79. De Nova Prævaricantia Mandatorum. In 8 chapters.

*Incip.* Cum secundum veritatis testimonium Matt. xix.

*Desin.* diabolos a bonis homines spoliantes.

A very interesting tract against the regulars, written after the Great Schism of the West.

MSS. Vienna CCCLXXVIII. ff. 117—125; CCCLXXXV.

ff. 187—191; CCCLXXXIX. ff. 171—180; CCCXCI.  
ff. 87—91; CCCII. ff. 75—82; CCCIV. ff. 264—  
270; DLIII. ff. 122—132.

*Auth.* Catal. 1, 2; Walden, Doctr. Fid. II. c. 34, under the  
title 'De Prævaricantia sectarum.' Bale gives the  
title 'De Prævaricatione præceptorum.'

**80. De Religionibus vanis Monachorum, sive De Fundatore  
Religionis.**

*Incip.* Salvator noster diligens unitatem religionis.

*Desin.* si cæcus cæco ducatum præstet.

An extract.

MSS. Vienna CCCLXXXIX. f. 29; CCCLXXXV. f. 207;  
CCCII. f. 83; CCCIV. ff. 166, 167.

**81. De Religione Privata. (I.)**

*Incip.* In materia de religione privata ponitur.

*Desin.* ad argumenta reverendi monachi supradicti.

or in the second Prague MS. quare ordines sunt  
privati.

MSS. Vienna CCCLXXXV. ff. 261—265; CCCLXXXIX.  
ff. 184—191; Univ. Prag. 3. G. 2. ff. 201—205;  
10. E. 9. ff. 199—206.

**82. De Religione Privata. (II.)**

*Incip.* Utrum religio privata sit datum optimum.

MSS. Vienna CCCLXXXIX. ff. 226—229; CCCIV.  
ff. 197—207, where it is called 'positio evangelici  
doctoris.'

**83. De contrarietate duorum dominorum, suarum partium  
ac etiam regularum. In 8 chapters.**

*Incip.* Sicut est unus verus ac summus Dominus.

*Desin.* quia sic est in superiori triumphanti Ecclesia ex-  
emplante.

MS. Ashburnham XXVII c. ff. 41 seqq.

*Auth.* Catal. 1, 2; Bale.

**84. De concordatione fratrum cum secta simplici Christi,  
sive De sectis monachorum. In 4 chapters.**

*Incip.* Cum Christus sit primus et novissimus.

*Desin.* quod super mendacium est fundatum.

MSS. Vienna CCCLXXVIII. ff. 39—43; CCCLXXXVI. ff.  
1—3; CCCLXXXIX. ff. 75—78; CCCIV. ff. 192—196.

*Auth.* Catal. 1, 2.



**85. De Quatuor Sectis Novellis.**

*Incip.* Secundum tres virtutes theologicas.

*Desin.* esse medium ad Ecclesiæ prodeessendum.

MSS. Vienna CCCLXXVIII. ff. 81—95; CCCLXXXV. ff. 225—232; CCCLXXXIX. ff. 34—46; Univ. Prag. 2. E. 3. ff. 2—5.

*Auth.* Catal. 1, 2; Walden, Doctr. Fid. II. c. 57, etc. The 'Quatuor Sectæ' are (1) Sacerdos Cæsareus, (2) Monachus, (3) Canonicus, (4) Frater.

**86. De Detectione Perfidiarum Antichristi.**

*Incip.* Paulus docet ad Ephes. iv. quomodo Christi Ecclesia debeat diligere unitatem.

*Desin.* et de ipsa hostia est quodammodo ventilata.

Very short; probably an extract, though quoted by its title in Catal. 1.

MSS. Vienna CCCLXXVIII. f. 36; CCCLXXXVI. f. 8.

**87. De Novis Ordinibus.** In 3 chapters.

*Incip.* Secundum apostolum ad Eph. vi. non est nobis colluctatio.

*Desin.* viatores possunt in parte cognoscere a Scriptura.

MSS. Vienna CCCLXXVIII. ff. 33—35; Univ. Prag. 2. E. 3. ff. 12, 13.

*Auth.* Conjectured by Denis to be the same as Bale's 'De Origine Sectarum;' but see No. 91. This seems to be an extract.

**88. De Mendaciis Fratrum.**

*Incip.* Pseudofratres replicant quod non licet sacerdotibus prædicare.

*Desin.* Greg. Homil. vi. in fine.

A short extract.

MSS. Vienna CCCLXXXIX. f. 29; CCCLXXXIV. f. 107; CCCLXXXV. f. 207.

*Auth.* Catal. 1, 2.

**89. Descriptio Fratris.**

*Incip.* Pseudofrater degens in seculo est diabolus incarnatus.

MSS. Vienna CCCLXXXIX. f. 29; CCCLXXXIV. f. 107.

**90. De Fratribus ad Scholares.**

*Incip.* Nimis olens nomen Caym.

*Desin.* vix medietatem facinorum.

MS. Univ. Prag. 3. G. 11. ff. 60—69: found with works of Wyclif, and said to correspond to them in style.

91. De Fundatione Sectarum.

*Incip.* Motus sum per quosdam veritatis amicos.

*Desin.* de ecclesia sua sit ablata.

MSS. Vienna CCCLXXVIII. ff. 134—150; CCCLXXXVI. ff. 25—36; CCCLXXXIX. ff. 19—34; CCCIV. ff. 250—264; DLIII. ff. 98—121; Univ. Prag. 2. E. 3. ff. 5—11; 10. E. 9. ff. 174—194.

*Auth.* Catal. 1, 2. It is the same no doubt with Bale's 'De Origine Sectarum.'

F.—ON THE SECULAR CLERGY.

92. De Prælati Contentionum, sive De Incarcerandis Fidelibus.

*Incip.* Cum prælati contentionum non episcopi animarum.

*Desin.* ligios suos acutius puniendi.

or in Prague MS. multæ personæ forent plurimum otiosæ.

Written in 1382.

MSS. Vienna CCCLXXVIII. ff. 168—170; CCCLXXXIV. ff. 110—112; Univ. Prag. 3. G. 2. ff. 69—85. The Vienna MSS. seem to be imperfect.

93. De Quatuor Imprecationibus.

*Incip.* Quod clerus regni Angliæ.

*Desin.* ex fide Scripturæ etc.

A short extract, containing four conclusions about the state of the English Clergy. The title in the MSS. varies between *imprecationibus* and *interpretationibus*. It is hard to understand either.

MSS. Vienna CCCLXXVIII. f. 96; CCCLXXXIX. f. 30; CCCLXXXVI. f. 24; CCCII. f. 83.

*Auth.* Catal. 1, 2.

94. De Graduationibus, sive De Magisterio Christi. In 3 chapters.

*Incip.* Cum scientia inflat secundum apostolum, dicit ergo Christus, Vos, inquit, nolite vocari Rabbi.

*Desin.* sicut fecerunt Pharisei.

Evidently an extract. Against the use of university degrees, titles, etc.

MSS. Vienna CCCLXXVIII. ff. 110—114; CCCLXXIX. ff. 191—194; CCCLXXV. ff. 247—249; Univ. Prag. 3. G. 11. ff. 174—178.

**95. De Gradibus Cleri Ecclesiæ, sive De Ordinibus Ecclesiæ.**

*Incip.* Quidam secularis probus zelator veritatis.

*Desin.* perturbat multipliciter istum mundum.

Against the necessity of episcopacy. Of late, but uncertain date.

MSS. Vienna CCCLXXVIII. ff. 36, 37; CCCLXXV. f. 215; CCCLXXXVI. ff. 8, 9; CCCLXXXIX. f. 83; Univ. Prag. 10. E. 9. f. 150; Ashburnham XXVII c. f. 49.

*Auth.* Walden, Doctr. Fid. II. c. 60.

**96. De Duobus Generibus Hæreticorum.**

*Incip.* Duo sunt genera hæreticorum de quibus foret Anglia expurganda.

*Desin.* oportet ut Deo observiat patiendo.

Probably an extract. The *Duo Genera* are *Simoniaci* and *Apostatici*. See English works.

MS. Vienna CCCLXXVIII. f. 181.

## II. EXTANT ENGLISH WORKS.

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### 1. Early Sermons on the Gospels.

- (1) 25 Sermons for the Sundays after Trinity. ff. 1—39.

First Sunday. Homo quidem erat dives etc. Luc. xvi.

*Incip.* Crist seide to his disciples.

- (2) 29 Sermons for the remaining Sundays of the Christian year.  
ff. 40—114.

First Sunday in Advent. Cum appropinquasset  
Jesus Ierosolimis. Matt. xxi.

*Incip.* Mathew seip in þis gospel þat when Jesu neizede þe  
cite of Jerusalem.

- (3) 5 Sermons on Great Festivals. ff. 114—128.

The first on All Saints. Videns Jesus turbas etc.  
Matt. v.

*Incip.* Matthew seip in þis gospel þat Jesu seeying þe puple  
steiede in to an hul.

The last Sermon is on the text 'Deus vester est et  
non cognovistis eum.' Joh. viii.

*Incip.* My dere frendis we knowen or wyten wel by expe-  
rience.

MSS. Trin. Coll. Dubl. C. 1. 22; St. John's Coll.  
Camb. G. 22.

The first has lost several leaves of the first ten sermons, and an unknown number at the end: f. 40 is blank; and f. 41 begins like a new volume, but in the same handwriting as the earlier part. It is a fine MS. of the fourteenth century. The other MS. contains only the sermons for the Sundays after Trinity.

These sermons have never been ascribed to Wyclif except by Dr. Vaughan, who does not seem to have observed that they are different from those which follow them in this list. But the paraphrases of the gospels nearly resemble the earlier Wycliffite version; and the style is like Wyclif's, though it has not the strength of his latest writing. If the sermons are his, they are certainly an early work.

## 2. Homilies on the Gospels and Epistles.

- (1) 25 Sermons on the Gospels for the Sundays after Trinity.

First Sunday. Homo quidem erat dives. Luc. xvi.

*Incip.* Crist tellip in þis parable how richessis ben perelouse.

- (2) 29 Sermons on the Sunday Gospels for the rest of the year.

First Sunday in Advent. Cum appropinquasset Jesus Ierosolimis. Matt. xxi.

*Incip.* Þis gospel tellip of þe secounde advent of Crist.

- (3) 31 Sermons on the Commune Sanctorum.

First. Ego sum vitis vera. Joh. x.

*Incip.* As comune þing is beter and bifore oþer þingis.

- (4) 37 Sermons on the Proprium Sanctorum.

First. Stabat Johannes. Joh. i.

*Incip.* Þis gospel tellip in storie hou Crist gedrede his disciplis.

- (5) 120 Sermons on the Ferial Gospels, including seven on Occasional Services.

First, on Wednesday in Advent week. Principium Evangeliorum. Marc. i.

*Incip.* As men shulden trowe in Crist þat he is bop God and man.

Last, 'in die Sponsalium.' Accesserunt ad Jesum. Matt. xix.

*Incip.* Þis gospel tellip of matrimonie.

- (6) 55 Sermons on the Epistles.

First Sunday in Advent. Sciens quia hora est. Rom. xiii.

*Incip.* We taken as bileve þat epistlis of Apostlis ben gospelis of Crist.

MSS. containing the whole, though variously arranged. Bodl. 788; Bib. Reg. 18. B. ix; Wrest Park, 11, 32; Cotton. Claud. D. viii, defective at beginning of the sermons on the Sunday epistles and gospels to the Sunday after Christmas; St. John's Coll. Camb. C. 8, which follows the Breviary arrangement, defective at the beginning to Wedn. 3 Adv., and in the middle from Epist. 2 Trin. to Epist. 10 Trin.; Douce 321, defective of the sermons on the Sunday epistles and gospels from 1 Trin. to 14 Trin., and again from gospel (not epistle) 21 Trin., through Advent etc. to Sexagesima.

## MSS. containing incomplete sets :

Containing all but (6). Trin. Coll. Camb. B. 2. 17 ; Wrest Park, 38.

Containing (1), (2), (6). Univ. Libr. Camb. li. i. 40 ; Sidn. Suss. Coll. Camb. Δ. 4. 12. The sermons on the gospels and epistles are thrown together in this MS.

Containing only (1). Laud. 314 ; St. John's Coll. Camb. G. 22. *imperf.* ; Baroness North.

Containing only (6). Trin. Coll. Camb. B. 14. 38 ; Harl. 1730, ending *imperf.* in 22 Trin.

Containing only (5). C. C. C. Camb. 147 ; New Coll. Oxf. 95. ff. 1—121.

Containing a selection of the Saints' day sermons, C. C. C. Camb. 336.

Containing all but (5). Trin. Coll. Camb. B. 4. 20. This MS. has lost the sermons on the Sunday epistles from Advent to 1. after Easter ; the last 14 on the Commune Sanctorum ; and the first 4 on the Proprium Sanctorum. Of the sermons on the ferial gospels, it has only that for Whit Tuesday.

*Auth.* Bale, for all except (4) and perhaps (6).

## 3. Single Sermons.

## 1. WYCLIFFE'S. WYCKET WHICH HE MADE IN KYNG RICHARD'S DAYS THE SECOND.

*Text.* I am the lyuynge breade, etc. John vi.

*Incip.* For as moche as our Sauour Jesus Christe.

*Desin.* fynde by hym a way of blysse everlastinge. So be it.

This celebrated Sermon on the Eucharist has been printed at Nuremberg, 4to. 1546 [reprinted, Oxford, 1828] ; at Oxford, 4to. 1612 ; and also in 8vo., without place or date. See Fascic. Zizan. p. 530.

No MS. is known to be extant.

2. *Text.* Fundamentum aliud, etc. 1 Cor. iii.

*Incip.* Almy3ty God þe trinyte, Fadir Sonne and Holy Gooste.

*Desin.* seculere office in presthode.

Then follows : If eny men stonde in doute of pis sentence before here suen autoritees of holy scripture and holy doctoures in latyn azens þe seculer lordeschip of prestis. Civilis aut secularis possessio.

*Desin.* si vivit et regit Deus. Amen.

There is no authority for assigning this tract to

Wyclif, but the evidence of style seems to me at least to warrant my giving it a place in this catalogue. It occupies a small MS. of about A. D. 1400.

MS. Lamb. 551.

3. DE HYPOCRITARUM IMPOSTURIS. In 12 chapters.

*Text.* Attendite a fermento Phariseorum quod est hypocrisis. Luc. xii.

*Incip.* Crist comendith to his disciplis and to alle cristene men.

*Desin.* lesyngis of pharisees and here meynteneris. Amen.

MSS. C. C. C. Camb. 296. pp. 1—22; Trin. Coll. Dubl. C. III. 12. ff. 1—16.

*Auth.* Bale.

4. AUGUSTINUS. ARGUAM TE QUANDO NESCIS.

*Incip.* þe holy doctour seynt Austyn spekyng in þe persone of Crist.

*Desin.* eke amende we oure giltis.

This seems to be part of a sermon.

MS. C. C. C. Camb. 296. pp. 238, 239.

5. DE SACRAMENTO ALTARIS.

*Incip.* Of all þe feiþ of þe gospel gederen trewe men.

*Desin.* weren opyn eretikes.

A sermon on the festival of Corpus Christi.

MSS. Bodl. 788. ff. 96, 97: inserted between the homilies on the Sunday gospels and those on the Commune Sanctorum; Trin. Coll. Dubl. C. III. 12. f. 211, which ends, however, 'many freris teche pis.' Wroth Park, 11, after the *desinit* just given has a fresh rubric, 'Dictum cujusdam fidelis,' and then gives the remainder as the Bodleian MS. Here also the tract precedes the sermons on the Commune Sanctorum.

4. Væ Octuplex. Exposition of St. Matthew, ch. xxiii.

*Incip.* Crist biddeth us be ware.

*Desin.* we han no nede to treete.

MSS. Bodl. 788. ff. 90—96; Laud. 314; Trin. Coll. Camb. B. 4. 20. ff. 56—59; St. John's Coll. Camb. G. 25; Trin. Coll. Dubl. C. v. 6. ff. 95—101; Cott. Claud. D. viii; Bib. Reg. 18. B. ix; Wroth Park, 11, 32.

**5. Of Mynystris in the Chirche. Exposition of St. Matthew, ch. xxiv.**

*Incip.* Dis gospel telliþ mouche wisdom þt is hid to many men.

*Desin.* but not rauesche þer hope in Crist.

See Extant Latin Works, No. 44.

MSS. Bodl. 788. ff. 210—220; Bib. Reg. 18. B. 1x. ff. 177—185; Cott. Claud. D. viii; St. John's Coll. Camb. C. 8; Wrest Park, 11, 32: that is, in all complete copies of the homilies, of which, with the tract immediately preceding, it seems to have been considered a part; also in Trin. Coll. Dubl. C. v. 6. ff. 101—116; C. C. C. Camb. 336; Trin. Coll. Camb. B. 4. 20. f. 89. *imperf.*

**6. Commentary on the Gospel according to St. Matthew.**

*Incip. prol.* Seynt Austyn seiþ in þe secounde book of Cristen doctryne.

*Desin. prol.* bate soone antecristis mance ipocrisie and tirauntie. Amen.

*Incip. text.* The booke of þe generacioun.

*Incip. com.* [Dis book is as a schoppe of graces.] As in a riche mannes shoppe.

*Desin. com.* fro whennes he stey in to heuen. Rabanes here.

*Incip. epil.* Blessed be Almyȝti God in Trynȝte. Here endeþ a schort glose on Matheu.

*Desin. epil.* Cumbren many men in endeles dispeyr.

The version agrees with the earlier Wycliffite version. See Forshall and Madden, Preface, p. ix.

MSS. Laud. 235. ff. 1—264; also Trin. Coll. Camb. B. 1. 38; but with considerable variations, a different prologue (*Incip.* Þe holi goost seiþ bi þe profete Sacharye. *Desin.* graunte þis endē), and no epilogue.

**7. Commentary on the Gospel according to St. Luke.**

*Incip. prol.* Daviþ spekyng in þe person of Crist seiþ to God.

*Desin. prol.* þat þi puple be not disseyued bi hem. Amen gode Lord Jesu.

*Incip. text.* Text of þe prologe of Luke. Forsop many men enforsiden.

*Incip. com.* Many men] Luk shewiþ bi þis prologe þat þis was þe moste cause to hym to write þe gospel.

*Desin. com.* to whom glorie is and blessing and vertu wiþouten ende Amen. teofile. Here endeþ þe short glose on Luk.



MSS. Bodl. 143, complete; Bodl. 243. ff. 1—114, without the prologue; Univ. Libr. Camb. Kk. II. 9, also without the prologue, and defective at the end, breaking off with the words 'vertu zede out of me. Bede here.'

#### 8. Commentary on the Gospel according to St. John.

*Incip. prol.* Our Lord Jesu Crist veri God and veri man cam to serue pore meke men.

*Desin. prol.* and þe doctour is alleggid in þe ende of þe same sentence.

*Incip. text.* In þe bigynnyng was þe word þt is Goddis Sone.

*Incip. com.* In þe bigynnyng þt is in wisdom or in þe Fadir was þe Sone. Crisostom.

*Desin. com.* he is God blessyd aboue alle þingis in to worldlis of worldlis. Amen. Crisostom.

MS. Bodl. 243. ff. 115—174; Trin. Coll. Camb. B. 1. 38.

#### 9. Commentary on the Apocalypse.

*Incip. prol.* Seynt Poul þe apostle seip þat alle þo þat wolen.

*Desin.* dwell wip him wipouten ende. So be it.

The MSS. of this work vary considerably in their rendering of the text. The earlier have a translation of their own, akin to the earlier Wycliffite version, yet probably not by the same hand. The later are accommodated, some partially, some wholly, to the second Wycliffite version.

MSS. of the first class, Laud. 235; Harl. 874; St. John's Coll. Camb. G. 25.

MSS. of an intermediate type, Laud. 33; Bib. Reg. 17. A. xxvi; Harl. 171, 1203.

MS. accommodated to second Wycliffite version, Harl. 3913.

*Auth.* Bale.

#### 10. Super Cantica Sacra.

##### 1. CONFITEBOR TIBI DOMINE.—Isai. xii.

*Incip.* þat is to þe heriying of þee I schal schryue my synnes.

*Desin.* in truþe hope and charite, seeynge þere þoru God.

##### 2. EGO DIXI IN DIMIDIO.—Precatio Ezechie.

*Incip.* Ezechie þe king after his siiknes.

*Desin.* is not qweemful to Jesu Crist.

3. EXULTAVIT COR MEUM IN DOMINO.—1 Sam. ii.  
*Incip.* Helcana þat was fader of Samuel had two wyues.  
*Desin.* al þe miȝt of his enemy.
4. CANTEMUS DOMINO: GLORIOSE.—Exod. xv.  
*Incip.* We þat ben led out of Egypt.  
*Desin.* wiþoute watris of fleshli lustis.
5. DOMINE AUDIVI AUDITIONEM TUAM ET TIMUI.—Habac. iii.  
*Incip.* Lord þoru þe priuyte of þin incarnation.  
*Desin.* to hiȝ contemplacioun of God.
6. AUDITE CÆLI QUÆ LOQUAR.—Deut. xxxi.  
*Incip.* That is ȝe men þat han ȝoure conversacioun in  
 heuene.  
*Desin.* in veniaunce and poneschinge.
7. MAGNIFICAT.  
*Incip.* Oure lady Seynt Marye after þe greeting of  
 Gabriel.  
*Desin.* settiþ us yn þe ioye of heuene. Amen.
8. TE DEUM.  
*Incip.* Hit is comunely seyð þat þis song was made of  
 Austyn and Ambrose.  
*Desin.* þan dooþ þe witt of þe song.
9. BENEDICTUS.  
*Incip.* Þis psalme is of more autorite þan þe song by  
 fore.  
*Desin.* liknes of holy men disseyuþ myche folk.
10. NUNC DIMITTIS.  
*Incip.* This is þe thryd psalme sunge of prestys.  
*Desin.* þe feiþ of þe gospel.
11. BENEDICITE.  
*Incip.* Þis psalme was made aftir a miracul.  
*Desin.* blesse us boþe here and in heuene.
12. QUICUNQUE VULT.  
*Incip.* It is seide comunly þat there ben thre credys.  
*Desin.* teche it to men under hem.

In the Old Test. Canticles there is no agreement with either Wycliffite version; in the Benedictus and Nunc Dimittis the agreement is very close with the earlier version. In the Quicunque Vult the MSS. vary materially, and some are accommodated in their quotations of Scripture to the second Wycliffite version. A careful collation is to be desired.

The New Coll. MS. has a rubric at the end, *Magister Johannes Wy* . . . . The leaves of this MS., which contain the Canticles, were originally a separate volume.

MSS. of the whole, Bodl. 288. ff. 249—270; Univ. Coll. Oxf. 56; Magd. Coll. Oxf. 52. *imperf.*; of Nos. 8—12 only, New Coll. Oxf. 95. ff. 135—148; of Nos. 11, 12 only, Laud. 174. ff. 24—37; of No. 12 only, Douce 258. ff. 39—45. *imperf.*; Brit. Mus. Addit. 5092. ff. 1—37.

*Auth.* Bale.

# 11. Speculum Vitæ Christianæ.

## 1. IN MANDATUM DOMINI JOHANNIS DE THORESBY ARCHIEPISCOPI EBORACENSIS.

*Incip.* As a grete clerke tellys and shewys in his bokys.

*Desin.* to knowe God Almyzty and hys werkys.

MS. Lamb. 408. f. 1.

## 2. ON THE PATER NOSTER.

*Incip.* We schal bileue.

*Desin.* have everlastyng fredom. Amen.

MSS. Harl. 2385; Bodl. 789; Trin. Coll. Dubl.

C. v. 6. f. 2; Lamb. 408. f. 1.

## 3. ON THE AVE MARIA.

*Incip.* Men greten comunely oure lady Goddis modir, and we supposen pat þis gretynge saueþ many men.

*Desin.* wurshiþe we Marye up on oure myzt.

MSS. Harl. 2385, with Wyclif's name; Trin. Coll.

Dubl. C. v. 6. ff. 3, 4; Lamb. 408. f. 2.

*Auth.* Bale.

## 4. COMMENT ON THE APOSTLES' CREED.

*Incip.* Hyt ys sop þat beleue is ground of alle virtues.

*Desin.* lyue in blysse.

MSS. Lamb. 408. ff. 3, 4; Trin. Coll. Dubl. C.

v. 6. f. 1.

*Auth.* Bale.

## 5. OF THE FIVE BODILY WITS.

*Incip.* The behovys to know þy fyue wyttys.

*Desin.* or eschewe.

MS. Lamb. 408. ff. 4, 5.

## 6. OF THE FIVE GHOSTLY WITS.

*Incip.* These ben also py fyue inwyttys.*Desin.* vs upon þe rode.

MS. Lamb. 408. f. 5.

## 7. SIX THINGS TO KNOW GOD ALMYGHTY.

*Incip. prol.* And yf we wyl come to þe joye þat ys spoken  
of vs behouys to knowe God Almyzty.*Desin. prol.* shewyn in here bokys.

- I. *Incip.* There falle to the feyþ xiiii poyntys ; seven fall  
unto Godys Godhed and other seven unto Cristys  
manhed. The ferste pointe.

*Desin.* endles peyne.

Alii vii de humanitate Christi.

*Incip.* There ben þe oper seuen poyntis.*Desin.* obtain mercy.

- II. *Incip.* The second þing of þe syx to know God Almyzty.  
Primum Mandatum. Non adorabis Deos alienos.  
This is þe fyrste of Godys commandementys.

*Desin.* no man may be excusyd.

Then follows a short paragraph.

*Incip.* These ten commaundementis þat I haue reckynynd  
are closyd in two of þe gospel.*Desin.* fulfillþ ol þe opers.

## III. Septem Sacramenta Ecclesiæ.

*Incip.* The þrydde þing of þe sex to know God Almyzty  
ys þe seuyn sacramentys.*Desin.* clenness of lyf.

## IV. Septem Opera corporalia misericordiæ.

*Incip.* The ferþe þyng of þe sex.*Desin.* to heyn wipoute end. Amen.

Septem Opera spiritualia misericordiæ.

*Incip.* Ther be seuen werkys of gostly mercy.*Desin.* fully in þis lyf.

## V. Septem Virtutes principales.

*Incip.* The fyfte þinge of þe sex.*Desin.* as Godys lawe us teches.

## VI. Septem Peccata mortalia.

*Incip.* The sexte þyng and þe laste.*Desin.* þat bowyt vs wip hys herte blod on þe cross Crist  
Jhesu. Amen.

MSS. Lamb. 408. ff. 5—17 ; Douce 274. ff. 1—17.

This latter MS. begins with 'the second þing of þe sex.' In the former MS. this work follows the tract on the five "inwyttys," with which it seems by the form of the prologue to be connected. In the other it is followed by the two tracts numbered here 7, 8; ending with the colophon 'Explicit tractatus qui vocatur Speculum Vitæ Christianæ,' given immediately below. It is clear to me that we have here two MSS. of the same work imperfect, one at the beginning, the other at the end.

8. SEVEN HERESIES AGAINST THE SEVEN PETITIONS OF THE PATER NOSTER.

*Incip.* For fals men multiplen mony bokes of þe cherche.

*Desin.* grounded in resone.

MSS. Douce 274. ff. 19—21; Harl. 2385. *imperf.*, with Wyclif's name; Trin. Coll. Dubl. C. v. 6. ff. 4—6.

12. De Obedientia Prælatorum, or, Hou men owen obesche to Prelatis drede ours and kepe lawe. In 3 chapters.

*Incip.* Prelatis sclaudren pore prestis.

*Desin.* ȝif riȝt and reson and charite be wel souȝt.

MSS. C. C. C. Camb. 296. pp. 22—29; Trin. Coll. Dubl. C. III. 12. ff. 17—23.

*Auth.* Bale.

13. Rule of St. Francis. In 12 or 22 chapters.

*Incip.* Þe reule and þe lyuyng of frere menours is þis.

*Desin.* bi hiȝt or awowid bi profession.

MSS. C. C. C. Camb. 296. pp. 29—34; Bodl. 647. ff. 71—78; Trin. Coll. Dubl. C. III. 12. ff. 23—27.

*Auth.* Bale.

14. Testament of St. Francis.

*Incip.* In þe name of þe Fader and Sone and þe Holy Gost. Amen. Houre Lord haȝ given.

*Desin.* moste holy blissyng. Amen.

Then follows a comment.

*Incip.* But here þe menours seyn.

*Desin.* to alle parties. Amen.

MSS. C. C. C. Camb. 296. pp. 34—39; Trin. Coll. Dubl. C. III. 12. ff. 27—29.

*Auth.* Bale.

**15. Objections of Freres.** In 50 chapters.*Incip.* First freris seyn þat here religion.*Desin.* errour of wrong bilawis. Amen.

Printed. 4to. Oxford, 1608, edited by Thomas James, D.D.

MSS. C.C.C. Camb. 296. pp. 39—65; Bodl. 647. ff. 86 seqq.; Trin. Coll. Dubl. C. III. 12. ff. 32—54.

**16. Of Prelates.** In 43 chapters.*Incip.* Þat prelati leuen prechyng.*Desin.* 3if it be His wille. Amen.

MSS. C.C.C. Camb. 296. pp. 65—103; Trin. Coll. Dubl. C. III. 12. ff. 54—89.

*Auth.* Bale.**17. Speculum de Antichristo, or, How Antecrist and his clerkis feren trewe prestat fro prechyng of Cristis gospel bi foure disceits.***Incip.* First þei seyn þat prechyng of þe gospel.*Desin.* to þat glorious blisse for his endles mercy. Amen.

MSS. C.C.C. Camb. 296. pp. 103—106; Trin. Coll. Dubl. C. III. 12. ff. 88—92.

**18. Of Clerkis possessioneris.** In 40 chapters.*Incip.* Clerkis possessioneris fordon presthod.*Desin.* þe perfrit freedom of þe gospel. Amen.

MSS. C.C.C. Camb. 296. pp. 107—123; Trin. Coll. Dubl. C. III. 12. ff. 92—103.

**19. How the Office of Curatis is ordeyned of God, or, De ~~xxxiii~~. erroribus curatorum.** In 33 chapters.*Incip.* For þe office of curatis is ordeyned of God and fewe don it wele.*Desin.* trewe techyng after Crist and his apostlis. Amen.

MSS. C.C.C. Camb. 296. pp. 123—136; Trin. Coll. Dubl. C. III. 12. ff. 103—116.

*Auth.* Bale.**20. For þe Ordre of Presthod.** In 28 or 29 chapters.*Incip.* For þe ordre of presthod is ordeyned of God boþe in þe olde lawe.*Desin.* bryng þis holy ende. Amen.

MSS. C.C.C. Camb. 296. pp. 136—144; Trin. Coll. Dubl. C. III. 12. ff. 116—124.

*Auth.* Bale.

21. De Stipendiis Ministrorum, or, Hou men schullen fynde prestis.

*Incip.* Þenkiþ (3e) wisly 3e men þat fynden prestis.

*Desin.* as þe cronycle of sistreupe telleþ.

MSS. C.C.C. Camb. 296. pp. 144, 145; Trin. Coll.  
Dubl. C. III. 12. ff. 124, 125.

*Auth.* Bale.

22. De Precationibus Sacris, or, How preiere of good men helpiþ moche etc. In 4 chapters.

*Incip.* Our Lord Jhesu Crist techiþ us to preie evere more.

*Desin.* as Crist and his apostlis diden.

MSS. C.C.C. Camb. 296. pp. 145—153; Trin. Coll.  
Dubl. C. III. 12. pp. 125—131, and C. I. 14. pp.  
76—85.

23. Octo in quibus seducuntur simplices Christiani.

*Incip.* Þere ben eiȝte þengis bi whiche.

*Desin.* for no creature vnder God.

MSS. C.C.C. Camb. 296. pp. 153—157; Trin. Coll.  
Dubl. C. III. 12. ff. 131—133. *imperf.*, and C. I.  
14. pp. 86—92.

*Auth.* Bale, who entitles it 'De Episcoporum Erroribus,'  
probably by mistake.

24. A schort reule of lif for eche man in general, and for prestis and lordis and laboreris in special, how eche schal be sauȝd in his degree.

*Incip.* First whanne þou risist or fully wakest.

*Desin.* of wickid cristene men.

MS. C. C. C. Camb. 296. pp. 157—160.

25. Þre thingis distroien this world, false confessoures, false men of law, and false marchauntis.

*Incip.* False confessouris ben cause.

*Desin.* boþe in soule and worldly goodis.

MSS. C.C.C. Camb. 296. pp. 160—165; Trin. Coll.  
Dubl. C. III. 12. ff. 134—136, defective at be-  
ginning.

26. Of feyned contemplatif lif, of songe, of þe ordynal of Salesbury, and of bodely almas and worldly bisynesse of prestis; how by þese foure þe fend lettīþ hem fro prechyng of þe gospel.

- Incip.* First whanne trewe men teches by Goddis lawe.  
*Desin.* þer may non accident be wiþouten suget.  
 MSS. C. C. C. Camb. 296. pp. 165—172 ; Trin. Coll.  
 Dubl. C. III. 12. ff. 136—141; *imperfect* ?  
*Auth.* Probably the same with Bale's 'De Perverso Anti-  
 christi Dogmate.'

**27. On the Pater Noster.**

- Incip.* Oure Fader þat art in heuenes.  
*Incip. com.* whanne we seyn.  
*Desin.* þat of his endeles wisdom and charite tauzte þis  
 schorte preiere. Amen.  
 MS. C. C. C. Camb. 296. pp. 172—175.

**28. On the Ave Maria.**

- Incip.* Heil be þou Marie ful of grace.  
*Incip. com.* þe archangel Gabriel sent of God.  
*Desin.* to make ende in perfit charite. Amen.  
 MSS. C. C. C. Camb. 296. pp. 175—179 ; Sidn.  
 Suss. Coll. Camb. Δ. 4. 12. ff. 189—191.

**29. Hou Sathanas and his children turnen werkes of mercy  
 vpsodown, and disceyuen men þereinne and in  
 here fyue wittis. In 3 chapters.**

- Incip.* First Crist comaundip men of power to fede hungry  
 pore men.  
*Desin.* riȝtwisnesse and pees and charite. Amen.  
 MSS. C. C. C. Camb. 296. pp. 179—185 ; Trin. Coll.  
 Dubl. C. III. 12. ff. 149—152, defective at be-  
 ginning.

**30. How men of priuat religion schulden loue more the  
 gospel Goddis heste and his ordynaunce þen any  
 new lawis newe reulis and custumes and ordy-  
 naunces of synful men.**

- Incip.* Cristene men preien mekely and deuoutly to Al-  
 myȝhty God.  
*Desin.* make lords and comyns to constreyne hem to þis.  
 Amen.

MS. C. C. C. Camb. 296. pp. 185—190 ; Trin. Coll.  
 Dubl. C. III. 12. ff. 152—156.

*Auth.* Perhaps the same with Bale's 'De Religiosis Privatis.'

**31. Of seruantis and lordis hou eche schal kepe his degree.**

- Incip.* First seruauntis schullen trewely and gladly serue.  
*Desin.* clerkis and alle opere sugetis. Amen.  
 MS. C. C. C. Camb. 296. pp. 190—202 ; Trin. Coll.  
 Dubl. C. III. 12. ff. 156—167.



**32. Whi pore prestis han non benefice. In 3 chapters.**

*Incip.* Summe causes meuen summe pore prestis to receyue  
not benefices.

*Desin.* þe rihte weie to heuene. Amen Jesu for þin endeles  
charite.

MSS. C. C. C. Camb. 296. pp. 203—209 ; Trin. Coll.  
Dubl. C. III. 12. ff. 167—173.

*Auth.* Bale.

**33. Antecrist and his clerkis traueilen to distroie holy  
writt. In 5 chapters.**

*Incip.* As houre Lord Jesu Crist ordeyned.

*Desin.* to us synful wrecchis þis bone. Amen.

MSS. C. C. C. Camb. 296. pp. 209—213 ; Trin. Coll.  
Dubl. C. III. 12. ff. 173—177.

**34. Hou Sathanas and his prestis and his feyned religious  
casten by þre cursed heresies to distroie alle  
good lyuynge and meynntenen alle manere of  
synne.**

*Incip.* As Almyzthy God in Trinitye ordeyneþ men to  
come.

*Desin.* Crist for þin endeles mercy graunte us þis ende.  
Amen.

MSS. C. C. C. Camb. 296. pp. 213—221 ; Trin. Coll.  
Dubl. C. III. 12. ff. 177—184.

*Auth.* Bale, who entitles it 'De Diabolo et Membris.'

**35. For þre skilles lordis schulden constreyne clerkis to  
lyue in mekenesse etc. In 3 chapters.**

*Incip.* Opyn techynge of Goddis lawe ould and newe.

*Desin.* owene honour and worldly ioie. Amen.

MSS. C. C. C. Camb. 296. pp. 221—224 ; Trin. Coll.  
Dubl. C. III. 12. ff. 184—186. *imperf.*

*Auth.* This tract is entitled 'De Civili Dominio' by Bale,  
evidently by error. It is a sequel to the pre-  
ceding.

**36. Of weddid men and wifis and of here children also.  
In 5 chapters.**

*Incip.* Oure Lord God Almyzhty spekeþ in his lawe of tweie  
matrimoynys or wedlokis.

*Desin.* in blisse of heuene wipouten ende. Amen.

MS. C. C. C. Camb. 296. pp. 224—234.

**37. Of good prechyng prestis.**

*Incip.* Þe first general poynt of pore prestes þat prechen in  
Engelond is þis.

*Desin.* in vnite pees and charite.

MS. C.C.C. Camb. 296. pp. 234—238.

**38. Þe grete sentence of curs expounded. In 29 chapters.**

*Incip.* First alle heretikis azenst þe feip.

*Desin.* God graunt vs þis ende. Amen.

MS. C.C.C. Camb. 296. pp. 239—288.

**39. Four articles.**

*Incip.* Plesse it to oure most noble and most worpi King  
Richard.

*Desin.* be war of Sathanas disceites. Amen.

Printed by Thomas James, D.D. Oxford, 1608.

MSS. C.C.C. Camb. 296. pp. 288—298; Trin. Coll.

Dubl. C. III. 12. ff. 141—148; *imperfect*, and  
mixed up with No. 26.

*Auth.* Bale.

**40. Of the Ten Commandments.**

*Incip.* Alle maner of men schulde holde þe comaundementis  
of God.

*Desin.* for þou herdist not þe word of þi Lord God.

MSS. Bodl. 789. ff. 108—123; Laud. 524. ff. 111—  
19; Trin. Coll. Dubl. C. v. 6. ff. 9—27; Bib. Reg.

17. A. xxvi; Univ. Coll. Oxon. 97. pp. 169 seqq.

*Auth.* Bale.

**41. Of Faith, Hope, and Charity.**

*Incip.* For it is seide in holdyng of oure holy day.

*Desin.* wite who wenten amys.

This tract is given in the Oxford MS. as a sermon  
on James ii. 26.

MSS. New Coll. Oxf. 95. ff. 124—127; Trin. Coll.

Dubl. C. v. 6. ff. 27—30.

**42. Of the seven works of mercy.**

*Incip.* Ȝif a man were siker þat he schulde to morowe come  
bifore a juge.

*Desin.* me þinkeþ us faileþ riȝt to dymes.

MSS. New Coll. Oxf. 95. ff. 127—132; Trin. Coll.

Dubl. C. v. 6. ff. 30—35.

*Auth.* Bale.

## 43. Opera Caritatis.

*Incip.* Sip we shulden serue our parishens.

*Desin.* as mede and nede and kynde techen Cristen men.

MSS. Trin. Coll. Dubl. C. v. 6. ff. 35—38; New  
Coll. Oxf. 95, ff. 132—134.

*Auth.* Bale.

## 44. Of the seven deadly sins. In 30 or 32 chapters.

*Incip.* Sith byleve teches vs þat everyche yuel.

*Desin.* vengeance takis God for suche.

MSS. Douce 273, ff. 53—96; Bodl. 647, ff. 1—36;  
Trin. Coll. Dubl. C. v. 6. ff. 38—63.

## 45. De Ecclesia et Membris.

*Incip.* Crist's chirche is his spouse, þat hap þre partis.

*Desin.* vertu stablid.

Printed by J. H. Todd, D.D. Dublin, 1851.

MSS. Trin. Coll. Dubl. C. v. 6. ff. 63—75; Bodl.  
788, ff. 328—336; Bib. Reg. 18. B. ix. ff. 185  
—191; Wrest Park, 11.

*Auth.* Bale, under the title 'De Ecclesiæ Dominio.'

## 46. De Apostasia Cleri.

*Incip.* Sip ilche Cristen man is holdon to sewe Crist.

*Desin.* charite þat euere more shal last; and her is an ende.

Printed by J. H. Todd, D.D. Dublin, 1851.

MS. Trin. Coll. Dubl. C. v. 6. ff. 76—80.

## 47. Tractatus de Pseudo freris.

*Incip.* For many beren heuy þat freris ben clepid pseudo or  
ypocritis.

*Desin.* turne to when it were tauȝt.

MS. Trin. Coll. Dubl. C. v. 6. ff. 81—95.

## 48. Of Antecrist and his Meynee.

*Incip.* Daudid seip Lord sett þou a lawe maker upon hem.

*Desin.* Crist graunt vs grace þerto and heuen blisse. Amen.

Printed by J. H. Todd, D.D. Dublin, 1851.

MS. Trin. Coll. Dubl. C. v. 6. ff. 116—124.

## 49. Of Antecristis song in Chirche.

*Incip.* Also prelati, prestis, and freres putten on symple  
men.

*Desin.* lest we taken þe grace of God in veyne.

MS. Trin. Coll. Dubl. C. v. 6. ff. 124—126.

**50. Of Praier.**

*Incip.* Also bischops and freres putten to pore men.

*Desin.* ben cursid heretikes.

This and the preceding seem to deal with two points of a series of charges against the poor priests, and evidently formed part of a longer treatise.

MS. Trin. Coll. Dubl. C. v. 6. ff. 126, 127.

**51. De Confessione et Pœnitentia.**

*Incip.* Two vertues ben in mannes soule.

*Desin.* so they han no ground in God.

The same as the 'De Eucharistia et Pœnitentia,' Extant Latin Works, No. 23.

MSS. Ashburnham xxvii c. ff. 35—40; Trin. Coll. Dubl. C. v. 6. ff. 127—138.

**52. De Blasphemia contra fratres.**

*Incip.* Hit is seide þat thre pinges stourblen þis reume.

*Desin.* þo lawe of Criste.

MS. Bodl. 647. ff. 37—57.

*Auth.* Bale.

**53. De Vita Sacerdotum.**

*Incip.* Þe peril of freris is þo last of eight.

*Desin.* to worschippe of God. Amen.

MS. Bodl. 647. ff. 57—62.

**54. Of the Eucharist.**

*Incip.* I [*or we*] beleve as Crist and his apostels haue taught us þat þe sacrament of þo auter whyte and rounde.

*Desin.* of hor lyue.

Printed by Pseudo-Knyghton, col. 2649; Vaughan, Life of Wycliffe, II. p. 454.

MS. Bodl. 647. ff. 63, 64, with Wycliff's name.

**55. Letter to Pope Urban VI.**

*Incip.* I haue joye fulli to telle.

*Desin.* þis is sop of men and fendis.

Printed by Lewis, Life of Wiclif, p. 333.

MSS. New Coll. Oxf. 95. ff. 121, 122; Bodl. 647. f. 107; James 3. p. 227 (sæc. xvii).

56. *De duobus generibus hæreticorum.*

*Incip.* Þer ben two maner of heretikis of whiche Englund schuld be purgid, and Symonieris ben þe first.

*Desin.* for distroying of þis synne. *Fac quod in te est, et sic perficis illud; propheta dicente Zelus domus tuæ comedit me.*

MS. New Coll. Oxf. 95. ff. 122, 123.

57. *Letter on the Love of God.*

*Incip.* A special frend in God axith bi charite þes fyue questionis of a mek prest in God.

Also in Latin: see No. 61.

MS. New Coll. Oxf. 95. f. 123. *imperf.*

58. *De Dominio Divino.* In 4 chapters.

*Incip.* Siþ many false gloseris maken Goddis lawe derk.

*Desin.* for so biddiþ charite.

MS. Trin. Coll. Dubl. C. III. 12. ff. 188—192.

*Auth.* Bale. I give his title, but it is certainly erroneous.

59. *De Schismate.* In 8 chapters.

*Incip.* For þis unkouþe discencione þat is bitwixe þes popes.

*Desin.* doep hem silf aftir. *Explicit croysorye.*

See Extant Latin Works, No. 74.

MS. Trin. Coll. Dubl. C. III. 12. ff. 192—208.

*Auth.* Bale.

60. *De Veritate Scripturæ.*

*Incip.* The fend sekeþ many weyes to marre men in bileue.

*Desin.* may noȝt faile as Crist seiþ.

MS. Trin. Coll. Dubl. C. III. 12. ff. 208—211.

*Auth.* Bale, who, I suspect, saw this very MS. The title is his own probably.

61. *De Officio Pastoralis.*

*Incip.* Þer ben two offises.

*Desin.* also make his lawe to shyne frely. Amen

See Extant Latin Works, No. 46.

MS. Ashburnham XXVII c. ff. 1—20.

**62. De Papa.**

*Incip.* God seip bi Jeremye þat he wakide eerly to his puple.

*Desin.* ground of hem bifore you see (?) hem.

MS. Ashburnham xxvii c. ff. 25—34.

*Auth.* Quoted by Walden de Sacram. Euchar. capp. 17, 23.

**63. Super impositis Articulis (?).**

*Heading.* Þese bene þo poyntus þat worldely prelatiſ at þo suggestione of frerus putten on pore Cristen men, and what þai granten and what þai denyen.

*Incip.* Þo firste þat þis Pope Urban þe sixte.

*Desin.* þat pride prestis lese not þis worlde. Amen.

MS. Douce 273 (circ. 1380). ff. 1—37.

*Auth.* There is no authority, except internal evidence, for assigning this tract to Wyclif. It is conjectured that it may be the tract which Bale entitles 'Super impositis Articulis.' The points are 25 in number.

**64. On the Pater Noster.**

*Incip.* Siþ þe Pater Noster is þe beste prayere þat is.

*Desin.* ioie wiþ hym wiþouten ende. Amen.

MS. Wrest Park, 32.

*Auth.* Found in a volume of Wyclif's Sermons; otherwise unknown.

**65. On the Eucharist.**

*Incip.* I knowleche that the Sacrament.

*Desin.* this is my body.

A confession put forth by Wyclif, A.D. 1382.

Printed by Pseudo-Knyghton, col. 2647, and by Vaughan, Tracts and Treatises of Wycliffe, p. 300. No independent MS. is known to be extant.

### III. LOST WORKS.

#### A.—OF WHICH THE FIRST WORDS ARE PRESERVED.

Arranged in the alphabetical order of their *incipits*. The letter V. indicates that the title is taken from the Vienna Catalogues. The other works are found on the list of Bishop Bale.

- |  |  |
|--|--|
| 1. Cæremoniarum chronicon.   | Alexander Papa ordinavit primum.               |
| 2. De otio in mendicitate.   | A manuum labore excusantur fra.                |
| 3. Conciones de morte.   | Beati mortui qui in Domino moriuntur.          |
| 4. De comparativis.  | Consequens est ad dicta superad.               |
| 5. De diabolo millenario.  | Cum consummati fuerint mille anni.             |
| 6. De duodecim legibus. V.   | Cum pharisæi pseudo-apostoli.                  |
| 7. De quodam periculoso mendacio noviter practisato. V.                    | Cum parvus error et missibilia.                |
| 8. De commodis convenientibus ex reductione cleri ad ordinem Christi. V.   | Dictum est in solutione cujusdam.              |
| 9. Responsiones sex utrum licet seculari clerum delinquentem castigare. V. | Discipulus quidam venerabilis.                 |
| 10. Super oratione Dominica.   | Docet nos Dominus Jesus Christus.*             |
| 11. De responsione cujusdam doctoris.                                      | Doctor quidam veritatis.                       |
| 12. De purgatorio piorum.  | Dona eis, Domine, requiem semper.              |
| 13. De peccatis fugiendis.   | Dum fides nos doceat malum quodlibet.          |
| 14. Joannes a Rure contra fratres.   | Ego Ioannes a Rure Deum verum pre.             |
| 15. Defensio sui contra impios.  | Evangelii prædicationem lites susci.           |
| 16. De necessitate futurorum. V.   | Impugnante quodam ingenioso.                   |
| 17. De dilectione.   | In quolibet homine peccatore.                  |
| 18. De dissensione facta in curia Romana. V.                               | Jam incidit tractare.                          |
| 19. De velocitate motus localis.   | Jam ultimo restat videre quid.                 |
| 20. Octo beatitudines.   | Jesus Christus qui est Dominus.                |
| 21. De studio lectionis.   | Malum est in eis perseverare ea.               |
| 22. De Antichristo.  | Nota quod Antichristus 4 corni ( <i>sic</i> ). |
| 23. De religiosis privatis.  | Omnes Christiani in spiritus fervore.          |

\* Probably confused by Bale with the 'De Precationibus Sacris.' Extant English Works, No. 22.

24. Ad quendam discipulum.	Pauper discipulus Jesu Christi.
25. De causalibus.	Pertractandum venit de causalibus.
26. De conditionalibus.	Primo supponitur omnem hypotheticam.
27. De caritate fraterna.	Primum cum quolibet homine qui.
28. De censuris ecclesiæ.	Quantum ad excommunicationem atti.
29. De ablatiis restituendis.	Quæritur primo, utrum omnium rerum.
30. De excommunicatis solvendis.	Quoniam sub poena excommunicationis.
31. De cessatione legalium.	Redeundo autem ad propositum de.
32. De anima.	Restat ulterius pertract.
33. Purgatorium sectæ Christi V.*	Sæpe assumptum est ut.
34. Speculum cleri per dialogum.	Sed adhuc arguitur si clerus sic.
35. De copulativis et relativis.	Sequitur de copulativis pertractandum.
36. De motu locali.	Sequitur de localibus pertract.
37. De speciebus hypotheticis.	Sequitur de speciebus hypotheticis.
38. De propositionibus temporalibus.	Sequitur jam ultimo de propo.
39. De religione perfectorum.	Si episcopus in confirmatione.
40. Commentarii vulgares.	Stabat Joannes et ex discipulis.
41. De ecclesia catholica.	Sunt sacerdotes qui certis rationibus.†
42. De disjunctivis.	Tertio sequitur de disjunctivis.
43. De lege divina.	Ut de legibus loquar Christianorum.
44. De virtute orandi.	Ut sabbatizatio nostra Deo sit ac.
45. De sectarum perfidia.	Ut scripturas destruant sollicitè lab.
46. De raritate et densitate.	Videtur ex tertio sequi quod nihil.

\* Quoted by Walden, Doctr. Fid. III. cc. 23, 24.

† See Extant English Works, No. 32. Probably, as elsewhere, two works are confused together.



B.—OF WHICH THE FIRST WORDS ARE NOT  
PRESERVED.

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Except the four last, these are given from the list of Bishop Bale,  
and in his order.

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No. in  
Bale.

5. De fide et perfidia. Lib. ii.
20. Grammaticæ tropi. Lib. i.
25. Abstractiones logicales. Lib. i.
30. Logica de aggregatis. Lib. i.
40. De formis idealibus. Lib. i. Possibly the same as *De Ideis*.
45. De esse in suo prolixo. Lib. i. Possibly the same as *De Ente Particulari*.
50. De esse intelligibili creaturæ. Lib. i.
55. De fonte errorum. Lib. i.
60. Distinctiones rerum theologicarum. Lib. i.
65. Theologiæ placita. Lib. i.
70. Summa intellectualium. Lib. i. But see Extant Latin Works, No. 8.
90. Super impositis articulis. Lib. i. But see Extant English Works, No. 63.
105. Ordinaria laicorum. Lib. i.
115. Constitutiones ecclesiæ. Lib. i.
120. Contra concilium terræmotus. Possibly a part of the 4th book of the *Triologus*. See Fascic. Zizan. p. 285.
140. Concordantiæ doctorum.
145. De statuendis prætoribus per plebem.
150. De spiritu quolibet.
165. Christus alius non expectandus.
170. De confessione Latinorum. But see Extant English Works, No. 10.
183. De insolubilibus.
188. De homine misero.
189. De immortalitate animæ.
191. De fide Evangelii.
192. De legibus ac veneno. See Extant Latin Works, No. 41.
194. Collectiones contra Dominicanos.
195. Quæstiones 26. Identified by Lewis with Extant English Works, No. 3 (2).
196. De physica naturali.
197. De intentione physica.
198. De una communis generis essentia.
199. De essentia accidentium.
200. De necessitate futurorum.
201. De materia cœlestium.

- 204. *Metaphysica vulgaris.*
- 205. *Metaphysica novella.*
- 206. *De centro infiniti.*
- 215. *Contra monachum de S. Albano.*
- 216. *Contra Petrum Stokes, Carmelitam.*
- 219. *De bullis papalibus.*
- 220. *De defectione a Christo.*
- 221. *De quintuplici evangelio.*
- 222. *De quaternario doctorum.*
- 225. *De ritibus sacramentorum.*
- 230. *De vera innocentia.*
- 231. *De unico salutis agno.*
- 233. *De fide sacramentorum.*
- 234. *De Sacerdotio Christi.*
- 235. *De Sacerdotio Levitico.*
- 237. *De præcito ad beatitudinem.*
- 238. *De unitate Christi.*

**De Arte Sophistica. Lib. iii.**

See Wilkins, Conc. III. p. 346. From the errors extracted from this work by the Oxford Delegates A. D. 1411, it seems not improbable that this is another title for the *De Dominio Divino*.

**Responsio ad argumenta monachi de Salley.**

See Wilkins, Conc. III. p. 349.

**Barbarizatio Evangeliorum.**

See Walden, Doctr. Fid. III. prol. cc. 10, 12, 30; IV. c. 15.

In the extant postils I have found nothing corresponding to these quotations. It is not impossible that the work is identical with the 'Commentarii Vulgares' of Bale. *Lost Works*, I. 39.

**Dialogus fratrum.**

See Walden, Doctr. Fid. III. c. 10.

Not impossibly the same with the 'Dialogus, sive Speculum Militantis Ecclesie.' *Extant Latin Works*, No. 62.

## IV. SPURIOUS WORKS

ASSIGNED TO WYCLIF BY BISHOP BALE.

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No. in  
Bale.

**38. Elucidarium Bibliorum.**

*Incip.* Viginti quinque libri veteris Testamenti.

Purvey's Prologue to the later Wycliffite version. See Forshall and Madden, Preface, p. xxv.

**43. Commentarii in Psalmos.**

*Incip.* Magnam abundantiam consolationis divinæ.

Hampole's Commentary. See Forshall and Madden, Preface, p. iv.

**64. De Abominatione desolationis.**

By Matthias of Janow, surnamed Parisiensis, a Bohemian. See Przibram, in Appendix to Cochläus Historia Hussitarum, p. 528; Fascic. Zizan. Introd. p. xiii. n. 3.

**79. In prophetiam Hildegardis.**

*Incip.* Beata virgo Hildegardis, cujus hæc.

This tract is lost: but the following passage from the opening of Wyclif, 'De Vaticinatione,' affords a considerable presumption that it was not by him: 'Cum secundum Sanctos spectat ad officium doctoris evangelici prophetare, et socii mei prophetant ex dictis Merlini Heldegaris et vatum similia . . .'

**86 and 169. Contra mendicitatem validam.**

*Incip.* Illustrissimo duci Gloucestræ Joann.

Notwithstanding the *Joann.* there can be no hesitation in identifying this tract with that in MS. Trin. Coll. Dubl. C. III. 12. f. 212. beginning 'Most worschipfulleste and gentilleste lord Duke of Glowcestre.' It is enough to observe that the Dukedom was created in A. D. 1386.

**104 and 167. De Simonia Sacerdotum.**

*Incip.* Heu magni sacerdotes in tenebris.

Extant in English under the title of 'The Last Age of the Church,' in MS. Trin. Coll. Dubl. C. III. 12. ff. 208—210. Printed by the Rev. J. H. Todd, D.D. Dublin, 1840. On the question of its genuineness, see the Preface to this Catalogue.

111. *De Christianorum villicatione.**Incip.* Redde rationem villicationis tue.

A Sermon by Richard Wimbledon. The MSS. of it are not uncommon, and more than one bears the author's name. It is printed in *Phoenix Britannicus*, p. 1.

121. *De tribus sagittis.**Incip.* Quisquis mente tenere cupit quid.

Part of the 'Poor Caitiff.' See below, No. 151.

122. *Speculum peccatoris.**Incip.* Quoniam in via sumus vite labentis.

Part of the 'Poor Caitiff,' No. 151. See S. Augustini, *Opera* VI. App. col. 155.

125. *Lectiones in Danielelem.*

Given by Bale without any *incipit*. There is a Lollard comment on Daniel in MS. Vienna DLIV. which Denis was disposed to identify with this. If it is the work referred to by Bale, it is certainly not genuine; for it contains allusions to a state of persecution which was unknown in Wyclif's lifetime.

151. *Confessio derelicti pauperis.**Incip.* Iste tractatus a paupere indigente.

A collection of religious tracts known by the common title of the 'Poor Caitiff.' On the authorship, see Introduction to *Fascic. Zizan.* p. xiii. n. 3. MSS. of it are sufficiently common.

# APPENDIX.

## VIENNA CATALOGUES.

### I. MS. CCCXCI. ff. 195 seqq.

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De ordine Christiano. capp. 7.

Ad declarandam veritatem. *fnis.* et libere accipienda. capp. 2.

Amice preclare ex scriptis. *fnis.* fidei lucem veram.

Littera parua.

Amice karissime.

De octo questionibus propositis discipulo.

Amice preclare ex scriptis vestris. *fnis.* insensibiliter introducunt.

Dialogus, et intitulatur speculum ecclesie militantis.

Cum ydemptitas sit mater. *fnis.* facilius cognoscantur. 39.

Triologus. Supplementum ejus quere in v.

Cum locutio ad personam. *fnis.* secundum quemlibet bestorum. 100.\*

De officio pastoralis libri duo.

Cum duplex debet esse officium. *fnis.* Domini regis regum.

De noua preuaricancia mandatorum. capp. 8.

Cum secundum veritatis testimonium. *fnis.* a bonis homines spoliantes.

De duodecim legibus. capp. 8.

Cum philosophi pseudo apostoli so. *fnis.* in clericis iam peruersis.

De oratione Dominica. capp. 8.

Cum heresi (*sic*) diebus istis. *fnis.* laude dignum.

De salutatione angelica Quere in Q.

De perfectione statuum. capp. 6.

Cum viantes et specialiter fratres. *fnis.* populo predicantes.

De seruitute ciuili et dominio seculari. capp. 6.

Cum secundum philosophos sit relativorum. *fnis.* multiplici atque graui.

\* 100] The two zeros are barred across. The number refers, no doubt, to the chapters.

**Contra bella clericorum et vocatur cruciata. capp. 10.**

Cum secundum fidem catholicam, 13. 8. *fnis.* sacerdotibus deputandum.

**De speculo secularium dominorum. capp. 7.**

Cum veritas fidei eo plus. *fnis.* concorditer invehendum.

**De quodam periculoso mendacio nouiter practisato. capp. 7.**

Cum paruus error et missibilis. *fnis.* alijs modicum deleantur.

**De materia et forma. capp. . . .**

Cum materia et forma sint universalis. *fnis.* animam essenciam preter Deum.

**De concordacione fratrum. capp. 4.**

Cum Christus sit primus et novissimus. *fnis.* mendacio sit fundatum.

**De septem donis Spiritus Sancti. capp. 8.**

Cum Spiritus Sanctus sit tertia persona Trinitatis. *fnis.* multipliciter prophetat.

**Expositio textus, Matt. xxiii. capp. 12.**

Cum sapientia Dei Patris. *fnis.* in istis perfidis sine fine.

**De vaticinacione. capp. 2.**

Cum secundum sanctos spectat ad of. *fnis.* ecclesie est sedata.

**De condemnatione 19 conclusionum.**

Cum secundum apostolum Heb. xi. *fnis.* et pie in euangelica paupertate.

Cum autem Spiritui Sancto appropriatur. *fnis.* in Anglia germinare.

**Epistola.**

Cum prelati contentionum. *fnis.* suos acucius puniendi.

**Liber tertius de sermone Domini in monte super Matt. Quere in l. 74.**

Completo tractatu primo ewangelium. *fnis.* appetent se non esse.

**Sermones de tempore per circulum anni super ewangelia.**

Cum Deus vndiquaque plenus abhor.

**Triginta tres conclusiones.**

Cristus Deus noster caput universalis ecclesie. *fnis.* compendiosius dabit pacem.

**De confessione siue de Eukaristia et penitentia. capp. 6.**

Duo sunt sacramenta precipua. *fnis.* constancius confiteri.

**De oracione et ecclesie purgacione. capp. 7.**

Dicturus de oratione. *fnis.* quomodo sunt ab ecclesia expellenda.

Dictum est de gradibus ecclesie. *fnis.*

**De comodis convenientibus ex reductione cleri ad ordinem Christi.**

Dictum est in solutione cujusdam argumenti. *fnis.*

Quartus liber de sermone Domini in monte super Matt. 14.\*

Dictum est superius quod tercius tractatus. *fnis.* sed . . . . .†

Duo sunt genera hereticorum. *fnis.* observanciam faciendo.

Recommendacio assumencium gradus.

Dominus vobiscum, Ruth ii. *fnis.* cum corpore resumendum.

De quadam questione pro thesauris retinendis in regno. Quere in h. forma‡ juramenti.

Dubium est vtrum regnum Anglie. *fnis.* regni inpediat in futurum.

De responsione cujusdam doctoris. capp. 8. Quere in j. q. Spfa;§ sermones.

Doctor quidam veritatis catholice. *fnis.* aut cesset finaliter altibore.

Responsiones ad argumenta cujusdam monachi Quere in q. 8. et j.

Doctor meus reverendus et magister. *fnis.* et subtilia argumenta.

Responsiones 6 utrum licet seculari clerum delinquentem castigare.

Discipulus quidam venerabilis doctoris. *fnis.* laicos moraliter practicantes.

De diabolo et membris ejus.

Fertur quendam fratrem inflatum. *fnis.* de ecclesia Jesu Christi.

De demonio meridiano. In C. et v. habes fere talem.

Frons meretricis facta est populo. *fnis.* in Anglia germinare.

Epistola missa pape. In h. et v. plures epistole.

Gaudeo plane. *fnis.* patens condicio antichristi.

XL sermones compositi dum stetit in scolis. Quere XX sermones in B. Rogate etc.

Hora est iam nos de sompno. *fnis.*

Epistolarum sermones de tempore per circulum anni.

Hora est jam nos de sompno. *fnis.*

Epistola missa Lincolniensi episcopo. In ||t. et v. plures quere.

Humilis servus Chr. et devotus. *fnis.* et testimonio confirmetur.

Forma juramenti Arnoldi de Granario collectoris Domini pape.

Quere in D. quoniam.

Hec est forma juramenti. *fnis.* fuit graciosus repetita.

De necessitate futurorum.

Inpugnante quodam ingenioso. *fnis.* in veritate poterit defensare.

\* 14] So MS. † MS. illegible.  
§ Spfa3] So MS. Probably for S, p, f. alios.  
letter is doubtful.

‡ forma] Read *formam*.  
|| t] h, possibly; the

**De universalibus. capp. 17.**

Inpungnando errores circa universalia. *finis.* aperit aggressurus.

**De tempore.**

In tractando de tempore. *finis.* pro quibus modo instat orationis suffragium.

**De responsione. Quere in D. et v.**

Inter alia doctor meus reuerendus. *finis.* rationali et honesta.

**De dissensione facta in Romana ecclesia.**

Jam incidit tractare de ista.

**Exhortacio cujusdam doctoris.**

Labora sicut bonus miles. *finis.* concedat Dominus veritatis.

**De 8 beatitudinibus. capp. 21.**

Licet totum evangelium. *finis.* quasi vna sit anima.

**De sermone Domini in monte super Matt. et dividitur in quatuor libros.**

Licet totum ewangelium. *finis prime partis.* sufficiunt pro presenti. 62.

**Secunda pars sic incipit.**

Sequitur in textu ewangelii. *finis.* ex Dei gracia surgere.

Explicit tractatus de sermone Domini in monte divisus in duos libros ad similem\* scripti Augustini.

**Tercius liber sic incipit.**

Completo tractatu primo ewangelii. *finis.* non appetent se non esse.

**Quartus liber sic incipit.**

Dictum est superius quod tercius tractatus est. *finis.* potius disputator.  
Hec Augustinus.

**De fundacione sectarum. capp. 16.**

Motus sum per quosdam veritatis a. *finis.* ecclesia sit ablata.

**De eo qui contra Spiritum Sanctum peccat.**

Non peccat in Spiritum Sanctum ad sensum e. *finis.* cujus† hujusmodi sunt prelati.

**Detectio perfidie sectarum antichristi.**

Paulus docet Eph. iv. *finis.* est questio ventilata.

\* similem] Read *similitudinem*. † cujus] C<sup>9</sup>. MS. Read *cum*. The error has arisen from the *hujus* immediately following.



**De mendacio fratrum.**

Pseudo-fratres putant quod non licet. *fnis.* Gregorii omelia sexta\* in fine.

**De incarnatione Verbi prologus.**

Prelibato tractatu incipit †.

Quia autem spiritualiter viantibus. *fnis.* eiusdem Domini nostri Jesu Christi.

**Decem et octo conclusiones.**

Protestor publice ut sepe alias. *fnis.* stare pro ewangelica paupertate.

**Responsiones ad argumenta cujusdam emuli veritatis. capp. 18.**

Quidam socius quem suppono esse e. *fnis.* regulariter cleri talem legem.

**Responsio ad argucias monachales contra 44 conclusiones.**

Quidam doctor vtinam veritatis. *fnis.* mendacii nequicia dominetur.

**Responsiones ad argumenta Radulphi de Strode.**

Quia secundum philosophum sanctum est prehonorare. *fnis.* totius ecclesie causatiui ‡.

**De amore. Quere plures responsiones in d. j. et s.**

Quidam fidelis in Domino querit. *fnis.* miserie dirumpamus.

**De salutatione angelica que sequitur sanctam oracionem Dominicam.**

Quamvis autem salutatio angelica. *fnis.* rose proprietatibus sentiendum.

**De gradibus cleri.**

Quidam secularis probus zel. *fnis.* multipliciter illum mundum.

**De dissensione paparum. Et est alius parvus, qui eciam sic incipit.**

Quia ista monstruosa dis. *fnis.* est in clericis iam peruersis.

**De versucijs antichristi.**

Quamvis diabolus ex naturali.

**Expositio textus, Matt. xxiv.**

Quia ewangelium istud. *fnis.* sit melius intellecta.

Quia clerus regni Anglie. *fnis.* rationabilis ex fide scripture.

**Sermones XX compositi in fine vite sue. Et debent stare post XL sermones: quere in h.**

Rogate que ad pacem s. *fnis.*

**Differencia inter peccatum mortale et veniale.**

Restat nunc discutere. *fnis.* sine discrimine nesciut (*sic*).

\* Gregorii omelia] Gregio 661<sup>a</sup>, MS.  
perhaps have followed *prologus*.

† incipit] This word should  
‡ causatiui] cātiui, MS.

**Contra religiones priuatas, et intitulatur purgatorium secte Christi.**

Sepe assumptum est vt fides. *fnis.* irremissibile multis regnis.

**De quatuor sectis nouellis et eorum erroribus XII.**

Secundum tres virtutes theologicas. *fnis.* ad ecclesie prodesse.

**De Christo et suo aduersario antichristo.**

Secundum catholicos ecclesia est. *fnis.* a Christi vestigiis deviare.

**De nouis ordinibus.**

Secundum apostolum Eph. vi. *fnis.* in parte cognoscere ex scriptura.

**Responsiones ad alium doctorem.**

Secundus doctor meus Willelmus Rynnan. *fnis.* libro secundo partis 2. capp. 7.

**De corpore Christi. Quere in c. alium maiorem tractatum.**

Sepe confessus sum et adhuc. *fnis.* quantum in episcopis est.

**De contrarietate duorum dominorum suarum partium ac eodam rerum.**

Sicut est unus verus et summus. *fnis.* triumphante ecclesia exstante.

**De citacionibus friuolis et alijs versucijs antechristi.**

Si papa uel eius vicarius. *fnis.* sive seruiat libertate.

**De fide catholica. capp. 8.**

Suppositis dictis de fide ca. *fnis.* Christi et diaboli stabilire.

**De Trinitate.**

Superest est investigare de distincione. *fnis.* per qualem essenciam qualificationem essencie.

**De Eukaristia. Quere paruum tractatum in 8.**

Tractando de Eukaristia. *fnis.* in Christo Iesu finaliter obseruare.

**De ydeis.**

Tractando de ydeis. *fnis.* habet ideam propriam in Deo.

**De compositione hominis. capp. 8.**

Tria mouent me ad tractandum. *fnis.* alibi satis sepe.

**De triplici vinculo amoris.**

Tria sunt vincula amoris. *fnis.* regulam legis Dei.

**De sex jugis\*.**

Vt simplices sacerdotes zelo a. *fnis.* huiusmodi nouitates.

**Epistola missa episcopo Cantuariensi.**

Venerabilis in Christo pater et domine. *fnis.* legislator.

\* De sex jugis] Inserted by a later hand in the margin.

**Epistola missa ad simplices sacerdotes.**

Videtur meritorium bonos colligere. *fnis.* taliter operando.

**De gradibus cleri et ecclesie militantis.**

Videtur autem sanctis doctoribus. *fnis.* multipliciter istum mundum.

**Supplementum trialogi id est de dotacione ecclesie et debet stare immediate post trialogum. capp. 10.**

Vtrum clerus debuit dotacionem. *fnis.* adiutorio postulando.

**De s\*. capp. 10.**

Vt supra dicta magis. *fnis.* de dominio clericorum.

**Nota multi sunt alij libri Magistri Johannis Wiclif, videlicet proprium sanctorum, commune sanctorum, et epistolarum dominicalium. Eciam est summa sua in theologia que in Boemia habetur, summa in logica, tres tractatus, postilla super totam bibliam que hooce non habetur, et quam plures alii libri. Summa ejusdem in theologia continet duodecem libros in se. Primus est liber mandatorum, presupponens tres libros de dominio divino, quorum prologus sic incipit.**

Cum quilibet Christianus.

**Primus liber sic incipit et habet 19 capp.**

In tractando de dominio.

**Secundus sic incipit et habet 7 capp.**

Jam viterius restat.

**Tercius sic incipit et habet 6 capp.**

Reddeundo iam tercio ad materiam. *fnis.* habentur hic.

**Liber primus de mandatis sic incipit et habet capp. 30.**

Premissa sententia de dominio in quibus. *fnis.* dicitur aliena.

**Secundus de statu innocentie. capp. 10.**

Vt supra dicta magis ap. *fnis.* de dominio clericorum.

**Tercius de dominio civili, et continet in se tres libros. Primus sic incipit. 44 capp.**

Tractando de ciuili dominio. *fnis.* conferat liber vite.

**Secundus sic incipit, et est quartus in ordine, habens 18 capp.**

Licet capitulo 37<sup>o</sup>. rogarem obnixius. *fnis.* adversarios crucis Christi.

**Tercius sic incipit, et est quintus in ordine, continens 27 capp.**

Vt supra dicta de lege Christi. *fnis.* procuratorie sic orare.

**Sextus de veritate sacre Scripture. 31 capp.**

Restat parumper discutere. *fnis.* diffusius pertractare.

\* s.] The rest of the title illegible. It should be *statu innocentie*.

**Septimus de ecclesia. 23 capp.**

Quia nonnulli eciam illi. *fnis.* de isto alibi.

**Octavus de officio regis. 12 capp.**

Consequenter ad ordinem clericalem. *fnis.* partem suam.

**Nonus de potestate pape. 13 capp.**

Jam ultimo restat. *fnis.* membris diaboli ad infernum.

**Decimus de Symonia. 8 capp.**

Post generalem sermonem. *fnis.* totam ecclesiam semper regnat.

**Undecimus de apostasia. 18 capp.**

Restat vltierius ponere aliud principium. *fnis.* hoc venerabili sacramento.

**Duodecimus de blasfemia. 18 capp.**

Restat succincte de blas. *fnis.* ministerium limitare.

## II. MS. CCCXCIII. ff. 102 seqq.

### INCIPIUNT NOMINA LIBRORUM MAGISTRI

#### JOHANNIS WYCLEFF JUXTA ORDINEM ALPHABETI.

**De ordine Christiano sic incipit.**

Ad declarandum veritatem. *fnis.* et libere accipienda. capp. 3.

Amice preclare ex scriptis. *fnis.* fidei lucem veram. capp. 3.

Amice karissime. Epistola parva est.

**De octo questionibus propositis discipulo.**

Amice preclare ex scriptis vestris. *fnis.* insensibiliter introducunt.

**Dialogus seu speculum ecclesie militantis. capp. 39.**

Cum idemptitas sit mater. *fnis.* facilius cognoscantur.

**Triologus habet capp. 100.**

Cum locutio ad personam. *fnis.* secundum quemlibet beatorum.

**De officio pastoralis libri duo.**

Cum duplex debet esse officium. *fnis.* domini regis regum.

**De noua preuaricancia mandatorum. capp. 8.**

Cum secundum veritatis testimonium. *fnis.* a bonis homines spoliantes.

**De duodecim legibus. capp. 8.**

Cum pharisei pseudo-apostoli. *fnis.* in clericis iam peruersis.

**De oracione dominica. capp. 8.**

Cum heresis diebus istis. *fnis.* laude digni.

**De perfeccione statuum. capp. 6.**

Cum viantes et specialiter fratres. *fnis.* populo predicantes.

**De servitute civili et dominio seculari. capp. 6.**

Cum secundum philosophos sit relativorum. *fnis.* multiplici atque gravi.

**Cruciata seu contra bella clericorum. capp. 10.**

Cum secundum fidem catholicam. *fnis.* sacerdotibus deputandum.

**Speculum secularium dominorum. capp. 7.**

Cum veritas fidei eo plus. *fnis.* concorditer invehendum.

**De quodam periculoso mendacio noviter practisato. capp. 7.**

Cum parvus error et missibilis. *fnis.* alijs modicum deleantur.

**De materia et forma. capp. . . .**

Cum materia et forma sunt universalis. *fnis.* animam essenciam preter Deum.

**De concordacione fratrum. capp. 4.**

Cum Christus sit primus et novissimus. *fnis.* mendacio sit fundatum.

**De septem donis Spiritus Sancti. capp. 8.**

Cum Spiritus Sanctus sit tertia persona. *fnis.* multipliciter prophetat.

**Expositio textus, Matt. xxiii. capp. 12.**

Cum sapientia Dei patris. *fnis.* in istis perfidis sine fine.

**De vaticinacione. capp. 2.**

Cum secundum sanctos spectat. *fnis.* ecclesie est sedata.

**De condemnatione 19 conclusionum.**

Cum secundum apostolum Heb. xi. *fnis.* et pie in ewangelica paupertate.

Cum autem Spiritui Sancto appropriatur. *fnis.* in Anglia germinare.

**Epistola.**

Cum prelati contencionum. *fnis.* suos accutius puniendi.

**Liber tertius sermonis Domini in monte. capp. 24.**

Completo tractatu primo ewangelium. *fnis.* appetent se non esse.

**Sermones de tempore per circulum anni super ewangelium.**

Cum Deus vndique plenus.

**XXXIII conclusiones.**

Christus deus noster caput. *fnis.* compendiosius dabit pacem.

**De confessione sive de eukaristia et penitentia. capp. 6.**

Duo sunt sacramenta precipua. *fnis.* constantius confiteri.

**De oracione et ecclesie purgacione. capp. 7.**

Dicturus de oracione quomodo. *fnis.* quomodo sunt ab ecclesia expel.

Dictum est de gradibus ecclesie. *fnis.*

**De commodis convenientibus ex reductione cleri ad ordinem Cristi.**

Dictum est in solutione cujusdam. *fnis.*

**Quartus de sermone Domini in monte. capp. 14.**

Dictum est superius quod tertius. *fnis.*

Duo sunt genera hereticorum. *fnis.* obseruancia faciendo.

**Recommendacio assumencium gradus.**

Dominus vobiscum. Ruth ii. *fnis.* cum corpore resumendum.

**De quadam questione pro thesauris retinendis.**

Dubium est utrum regnum. *fnis.* regni inpediat in futurum.

**De responsione cujusdam doctoris.**

Doctor quidam veritatis. *fnis.* aut cessat finaliter altiborus.

**Responsiones ad argumenta cujusdam monachi.**

Doctor nimis reverendus. *fnis.* et subtilia argumenta.

**Responsiones sex utrum licet seculari clerum deliquentem castigare.**

Discipulus quidam venerabilis. *fnis.* laicos moraliter practicantes.

**De diabolo et membris ejus.**

Fertur qvendam fratrem. *fnis.* de ecclesia Jesu Christi.

**De demonio meridiano.**

Frons meretricis facta est. *fnis.* in Anglia germinare.

**Epistola missa pape.**

Gaudio plane. *fnis.* patens condicio antichristi.

**Quadraginta sermones compositi dum stetit in scolis.**

Hora est iam nos. *fnis.*

**Epistola missa Lincolnensi.**

Humilis servus Christi et de. *fnis.* et testimonio confirmetur.

**Forma juramenti Arnoldi de Granario.**

Hec est forma juramenti. *fnis.* fuit graciosus repetita.

**De necessitate futurorum.**

Inpugnante quondam. *fnis.* in veritate poterit defensare.

**De universalibus. capp. 17.**

Inpugnando errores. *fnis.* apperit agressurus.

**De tempore.**

In tractando de tempore. *fnis.* pro quibus modo instat orationis suffragium.

**De responsione.**

Inter alia doctor nimis. *fnis.* rationali et honesta.

**De dissensione facta in Romana curia.**

Iam incidit tractare. *fnis.*

**Exhortacio cujusdam doctoris.**

Labora sicut bonus. *fnis.* concedit Deus veritatis.

**De octo beatitudinibus. capp. 12.**

Licet totum ewangelium. *fnis.* quia una sit anima.

**De sermone Domini in monte. Habet quatuor libros. capp. 62.**

Licet totum ewangelium. *fnis.* prime partis sufficiunt pro presenti.

**Secundus liber sic incipit.**

Sequitur in textu ewangelii. *fnis.*

**Tertius tractatus sic incipit.**

Completo tractatu primo. *fnis.* non appetent se non esse.

**Quartus liber sic incipit.**

Dictum est superius.

**De fundacione sectarum. capp. 6.**

Motus sum per quosdam. *fnis.* ecclesia sit ablata.

**De eo qui contra Spiritum Sanctum peccant.**

Non peccat in Spiritum. *fnis.* cum hujusmodi sunt prelati.

**Deteccio perfidie sectarum antichristi.**

Paulus docet Eph. iv. *fnis.* est questio ventilata.

**De mendacio fratrum.**

Pseudo fratres. *fnis.* Gregorii omelia\* sexta in fine.

**De incarnatione verbi prologus.**

Prelibato tractatu. *fnis.* eius Domini mei Jesu Christi.

**XVIII conclusiones.**

Protestor publice. *fnis.* stare pro ewangelica paupertate.

**Responsiones ad argumenta cujusdam emuli veritatis. capp. 18.**

Quia socius quem supp. *fnis.* regulariter clericalem legem.

**Responsio ad argucias monachales contra 44 conclusiones.**

Quidam doctor vtinam. *fnis.* mendacii nequicia dominetur.

\* Gregorii omelia] gregis oēla, MS.

**Responsiones ad argumenta Rudolphi Strode.**

Quia secundum philosophum. *fnis.* totius ecclesie cautiui (*sic*).

**De amore.**

Quidam fidelis in Domino. *fnis.* miserie dirrumpamus.

**De salutacione angelica.**

Quamvis autem salutacio. *fnis.* rose proprietatibus senciendi.

**De gradibus cleri.**

Quidam secularis probus. *fnis.* multipliciter illum mundum.

**De dissensione paparum.**

Quia ista monstruosa dis. *fnis.* est in clericis iam peruersis.

**De versucijs antichristi.**

Quamuis diabolus ex naturali. *fnis.*

**Expositio textus, Matt. xxiv.**

Quia ewangelium istud. *fnis.* sit melius intellecta.

Quia clerus regni anglie. *fnis.* rationabilis ex fide scripture.

**Sermones XX compositi in fine vite sue.**

Rogate que ad pacem. *fnis.*

**Differencia inter peccatum mortale et veniale.**

Restat nunc discutere. *fnis.* sine discrimine nesciunt.

**Contra religiones priuatas, et intitulatur purgatorium secte Christi.**

Sepe assumptum est vt. *fnis.* irremissibile multis regnis.

**De quatuor sectis nouellis. capp. 12.**

Secundum tres virtutes theologicas. *fnis.* in parte cognoscitur ex scriptura.

**Responsiones ad aliquem doctorem.**

Secundus doctor nimis. *fnis.* quantum in episcopis est.

**De contrarietate duorum dominorum.**

Sicut est unus verus et summus. *fnis.* triumphante ecclesia exstante.

**De citacionibus friuolis et alijs versucijs antecristi.**


Si papa uel eius vicarius. *fnis.* sive seruiat libertate.

**De fide catholica. capp. 8.**

Suppositis dictis de fide. *fnis.* Christi et diaboli stabilire.

Superest investigare de dis. *fnis.* per qualem essenciam qualitationem essencie.

**De Eukaristia.**

Tractando de Eukaristia. *fnis.* in Christo Jesu finaliter obseruare. 



**De ydeis.**

Tractando de ydeis. *fnis.* habet ideam propriam in Deo.

**De composicione hominis. capp. 8.**

Tria movent me ad. *fnis.* alibi satis sepe.

**De triplici amoris vinculo.**

Tria sunt vincula amoris. *fnis.* regulam legis Domini.

**De sex jugis.**

Vt simplices sacerdotes ze. *fnis.* hujusmodi nouitates.

**Epistola missa episcopo Cantuariensi.**

Venerabilis in Christo pater et domine. *fnis.* legislator.

**Epistola missa ad simplices sacerdotes.**

Videtur meritorium bonos col. *fnis.* taliter operando.

**De dotacione ecclesie seu supplementum trialogi.**

Vtrum clerus debuit do. *fnis.* adiutorio postulando. capp. 10.

Vt supra dicta magis. *fnis.* de dominio clericorum. capp. 10.

**Summa theologie hec est et continet in se duodecim libros presupponens librum de dominio qui habet in se tres libros. Primus sic incipit. Prologus sic.**

Cum quilibet Christianus.

**Primus liber incipit. Habet capp. 29.**

Tractando de dominio.

**Secundus liber habet capp. 7.**

Jam vltierius restat. *fnis.*

**Tercius sic, et habet capp. 6.**

Reddeundo iam tercio ad. *fnis.* habentur hic.

**Primus liber de mandatis habet capp. 80.**

Premissa sententia de dominio. *fnis.* dicitur aliena.

**Secundus de statu jnnocentie. capp. 10.**

Vt supra dicta magis ap. *fnis.* de dominio clericorum.

**Tercius de\* dominio civili et continet tres libros. Primus sic incipit.**

Tractando de civili dominio. *fnis.* conferat liber vite. capp. 44.

**Secundus sic incipit, et est quartus in ordine. Habet capp. 18.**

Licet capitulo 37<sup>o</sup>† rogarem. *fnis.* adversarios crucis Christi.

**Tercius sic incipit, et est quintus in ordine. capp. 27.**

Vt supra dicta de lege Christi. *fnis.* pro curacione sit orare.

\* de] om. MS.

† capitulo 37<sup>o</sup>] ca<sup>o</sup> 3a<sup>o</sup>, MS.

**Sextus de veritate sacre Scripture. capp. 31.**

Restat parumper discutere. *fnis.* diffusius pertractare.

**Septimus de ecclesia habet capp. 23.**

Quia nonnulli eciam illi. *fnis.* de isto alibi.

**Octavus de officio regis habet capp. 12.**

Consequenter ad ordinem cleri. *fnis.* partem suam.

**Nonus de potestate pape habet capp. 13.**

Jam vltimo restat. *fnis.* membris diaboli ad infernum.

**Decimus de Symonia habet capp. 8.**

Post generalem \* sermonem. *fnis.* totam ecclesiam semper regnat.

**Undecimus de apostasia habet capp. 18.**

Restat vltterius ponere. *fnis.* hoc venerabili sacramento.

**Duodecimus de blasfemia habet capp. 18.**

Restat succincte de v. *fnis.* ministerium limitare.

*Sciendum quod multi sunt alij libri, quorum hic nec nomina nec principia ponuntur, ut Postilla supra Biblia, Proprium Sanctorum, Commune Sanctorum et Epistolarum Dominicalium, De probandis propositionibus tres tractatus, et quam plures alij libri.*

\* generalem] gn'a'cōm, MS.

# I N D E X

## OF FIRST WORDS TO THE EXTANT WORKS.

### I.—LATIN.

- Ad declarandam veritatem fidei. p. 26.  
Aliqua in ista epistola. 15.  
Amice carissime vobis. 22.  
Amice præclare ex scripturis vestris concipio. 22.  
Ante ascensionem valem faciens suis discipulis. 14.  
Christus Deus noster caput universalis ecclesiæ. 23.  
Christus qui mentiri non poterit. 15.  
Completo tractatu primo Evangelii. 17.  
Consequens ad dicta est tractare. 3.  
Consequens est purgare errores. 2.  
Consequenter ad ordinem clericalem restat de militari. 8.  
Constat ex Evangelio quod tribus vicibus. 13.  
Constat ex fide Evangelii. 15.  
Constat ex serie Evangelii. 15.  
Consuetudo gentilis superstitum. 15.  
Continuando sermones Sanctorum cum sermonibus Dominicis. 13.  
Convenimus ex mandato domini regis. 23.  
Cum Christus sit primus et novissimus. 27.  
Cum duplex debet esse officium Christiani. 18.  
Cum hæretici diebus istis novissimis. 18.  
Cum identitas sit mater fastidii. 22.  
Cum locutio ad personam multis plus complacet. 9.  
Cum materia et forma. 2.  
Cum multis in philosophia prima. 4.  
Cum prælati contentionum non episcopi animarum. 29.  
Cum quilibet Christianus et specialiter theologus. 5.  
Cum sapientia Dei Patris sit nucleus veritatis. 17.  
Cum scientia inflat secundum apostolum. 29.  
Cum secundum apostolum. 19.  
Cum secundum fidem Catholicam Rom. viii. 25.  
Cum secundum philosophos sit relativorum. 24.  
Cum secundum sanctos spectat ad officium. 11.  
Cum secundum veritatis testimonium. 26.  
Cum sim Conditor cujuslibet creaturæ. 23.  
Cum Spiritus Sanctus sit tertia persona Trinitatis. 11.  
Cum veritas fidei eo plus rutilat. 23.  
Cum viantes et fratres specialiter contendunt. 26.  
Detectis utcumque parumper. 6.  
Dictum est superius quod tertius tractatus. 17.  
Dicturus de oratione suppono imprimis. 11.  
Dimissa divisione hujus libri. 18.  
Doctor meus reverendus. 20.  
Dubium est utrum regnum Angliæ. 23.  
Duo sunt genera hæreticorum. 30.  
Duo sunt sacramenta præcipua in quibus. 10.

- Ecclesia facit hodie mentionem. 15.  
 Ecclesia militans potuit olim. 12.  
 Ex dictis superius satis liquet quod scientia. 3.  
 Extenso ente secundum ejus maximam ampliationem. 2.  
 Fertur quendam fratrem inflatum superbia. 12.  
 Frons meretricis facta est populo. 25.  
 Gaudeo plane detegere. 21.  
 Gratia dicendorum restat tractare de actibus. 5.  
 Habito quod Deus est creativus. 3.  
 Hæc est forma juramenti Arnaldi. 24.  
 Hoc Evangelium alludit. 15.  
 Hoc Evangelium docet statum. 13.  
 Hostia consecrata quam videmus in altari. 10.  
 Hujus Evangelii plana est historia. 13.  
 Humilis servus Christi et devotus. 21.  
 Ignorante quodam socio. 11.  
 Illa hostia alba et rotunda. 10.  
 Illorum quæ insunt Deo communiter. 3.  
 In isto supponendo tempus esse. 3.  
 In materia de religione privata ponitur. 27.  
 Inprimis supponatur ens esse. 2.  
 In principio, protestor publice. 19.  
 In purgando errores circa universalis. 3.  
 Inter alia doctor meus reverendus. 20.  
 In tractando de tempore sunt aliqua. 3.  
 Jam ultimo restat. 8.  
 Juvenum rogatibus quibus afficior superatus. 1.  
 Licet capitulo 25<sup>o</sup> (?) rogarem. 7.  
 Licet totum Evangelium. 16.  
 Magister reverende et amice percarissime. 21.  
 Motus sum per quosdam legis Dei amicos. 1.  
 Motus sum per quosdam veritatis amicos. 29.  
 Nemo peccat in Spiritum Sanctum. 22.  
 Nimis olens nomen Caym. 28.  
 Notata historia hujus Evangelii cum aliis. 13.  
 Objicientium circa dicta de universalibus. 2.  
 Omnes quatuordecim libri apostoli. 14.  
 Omnia ista tria Evangelia. 14.  
 Paulus docet ad Ephes. iv. quomodo Christi Ecclesia. 28.  
 Post fructum benedictionis. 16.  
 Post generalem sermonem de hæresi restat. 8.  
 Prælibato tractatu de anima. 5.  
 Præmissa sententia de dominio in communi. 6.  
 Præsentem aggrediendo replicationis materiam. 4.  
 Propheta Johannes in ista epistola. 15.  
 Protestor publice, ut sæpe alias. 19.  
 Pseudofrater degens in seculo. 28.  
 Pseudofratres replicant quod non licet. 28.  
 Quamvis autem salutatio Angelica. 18.  
 Quantum ad objectionem fratrum. 12.  
 Quia autem finis mandatorum est caritas. 13.  
 Quia autem spiritualiter vianibus. 5.  
 Quia ista est ultima dominica anni præcedentis. 14.  
 Quia ista monstruosa dissensio inter Papas. 25.  
 Quia istud Evangelium est multis absconditum. 17.  
 Quia nonnulli etiam illi qui videntur esse aliquid. 7.  
 Quia secundum philosophum sanctum. 20.  
 Quidam doctor utinam veritatis nititur impugnare. 21.  
 Quidam fidelis in Domino querit caritative. 22.  
 Quidam secularis probus zelator veritatis. 30.  
 Quidam socius quem suppono. 21.  
 Quid in natura sua est hoc album. 10.  
 Quod clerus regni Angliæ. 29.  
 Quodcunque ligaverit vel solverit. 24.  
 Restat nunc discutere diversitatem. 11.  
 Restat parumper discutere errores. 7.  
 Restat succincte de blasphemia pertractandum. 9.

- Restat ulterius ponere aliud principium. 8.  
 Rex debet ex vi officii sui defendere legem Dei. 24.  
 Sæpe confessus sum et adhuc confiteor. 10.  
 Salvator noster diligens unitatem religionis. 27.  
 Secundum apostolum ad Eph. iv. 28.  
 Secundum Catholicos ecclesia est. 25.  
 Secundum philosophos finis est. 16.  
 Secundum tres virtutes theologicas. 28.  
 Secundus doctor meus reverendus Wilhelmus Wiham. 20.  
 Sed demum arguunt recentius populares. 22.  
 Sententia de officio regis. 8.  
 Sententia tractatus de Eucharistia. 9.  
 Sententia tractatus de Simonia. 8.  
 Sequitur in textu Evangelii. 16.  
 Sequitur tractandum de duobus. 16.  
 Sicut est unus verus ac summus Dominus. 27.  
 Si papa vel ejus vicario citante. 24.  
 Superest investigare. 3.  
 Suppositis dictis de fide. 5.  
 Supposito ex superius declaratis. 1.  
 Tacto superficialiter de prima parte. 18.  
 Tertium nidum supremum. 20.  
 Tractando de civili dominio hominis. 7.  
 Tractando de Eucharistia. 10.  
 Tractando de ideis. 3.  
 Tractando de volutione Dei. 3.  
 Tres sunt nidi. 20.  
 Tria movent me tractare materiam. 1.  
 Tria sunt vincula amoris. 19.  
 Unde quidam mussitant. 12.  
 Utrum clerus debuit dotationem. 9.  
 Utrum Deus qui creavit mundum sensibilem. 1.  
 Utrum materia nunc sub una forma. 2.  
 Utrum perfectio cognitionis causæ secundæ. 1.  
 Utrum religio privata sit datum optimum. 27.  
 Ut simplices sacerdotes. 16.  
 Ut supradicta de lege Christi in genere. 7.  
 Ut supradicta magis appareant. 6.  
 Venerabilis in Christo pater et domine. 21.  
 Verbum istud prophetæ. 15.  
 Videtur meritum bonos colligere. 21.

II.—ENGLISH.

- ALLE maner of men schulde holde þe  
comaundementis. p. 45.
- Almyȝty God þe trinyte, Fadir Sonne  
and Holy Gooste. 33.
- Also bischops and freres putten to  
pore men. 47.
- Also prelatis, prestis, and freres putten  
on symple men. 46.
- And yf we wyl come to þe joye. 39.
- As a grete clerke tellys and shewys in  
his bokys. 38.
- As Almythy God in Trinitye. 44.
- As comune þing is beter. 32.
- As houre Lord Jesu Crist ordeyned. 44.
- As in a riche mannes shoppe. 35.
- As men shulden trowe in Crist. 32.
- A special frend in God axith. 48.
- Blessed be Almyȝti God in Trynyte. 35.
- But here þe menours seyn. 40.
- Clerkis possessoris fordon presthod.  
41.
- Crist biddeth us be ware. 34.
- Crist comendith to his disciplis. 34.
- Cristene men preien mekely. 43.
- Crist seide to his disciples. 31.
- Crist telliþ in þis parable. 32.
- Crist's chirche is his spouse. 46.
- Dauid seiþ Lord sett þou a lawe maker  
upon hem. 46.
- Daviþ spekyng in þe person of Crist.  
35.
- Ezechie þe king after his siiknes. 36.
- False confessouris ben cause. 42.
- First alle heretikis aȝenat þe feiþ. 45.
- First Crist comaundiþ men of power.  
43.
- First freris seyn þat here religion. 41.
- First seruautis schullen trewely and  
gladly serue. 43.
- First þei seyn þat prechyng of þe gos-  
pel. 41.
- First whanne þou risist or fully wakest.  
42.
- First whanne trewe men teches. 43.
- For as moche as our Sauour Jesus  
Christe. 33.
- For fals men multipliē. 40.
- For it is seide in holdyng of oure holy  
day. 45.
- For many beren heuy þat freris. 46.
- For þe office of curatis is ordeyned of  
God. 41.
- For þe ordre of presthod is ordeyned  
of God. 41.
- For þis unkouþe discencione. 48.
- God seiþ bi Jeremye. 49.
- Heil be þou Marie ful of grace. 43.
- Helcana þat was fader of Samuel. 37.
- I beleve as Crist and his apostels haue  
taught us. 47.
- If a man were siker. 45.
- If eny men stonde in doute of þis. 33.
- I haue joye fulli to telle. 47.
- I knowleche that the Sacrament. 49.
- In þe bigynnyng þt is in wisdom or in  
þe Fadir. 36.
- In þe bigynnyng was þe word þt is  
Goddis Sone. 36.
- In þe name of þe Fader and Sone and  
þe Holy Gost. Amen. Houre Lord  
haþ given. 40.
- It is comunely seyð þat þis song. 37.
- It is seide comunly þat there ben thre  
credys. 37.
- It is seide þat thre þinges stourblen þis  
reume. 47.
- It ys soþ þat beleue. 38.
- Lord þoru þe priuyte. 37.

- Luk shewiþ bi þis prologe. 35.  
 Matthew seiþ in þis gospel þat Jesu  
 seeying þe puple. 31.  
 Mathew seiþ in þis gospel þat when  
 Jesu neiþede. 31.  
 Men greten comunely oure lady Goddis  
 modir. 38.  
 My dere frendis we knowen or wyten  
 wel. 31.  
 Of all þe feiþ of þe gospel. 34.  
 Opyn techynge of Goddis lawe. 44.  
 Oure Fader þat art in heuenes. 43.  
 Oure lady Seynt Marye. 37.  
 Oure Lord God Almyhty spekeþ. 44.  
 Our Lord Jhesu Crist techiþ us to  
 preie. 42.  
 Our Lord Jesu Crist veri God and  
 veri man. 36.  
 Plese it to oure most noble. 45.  
 Prelatis solaundren pore prestis. 40.  
 Seynt Austyn seiþ. 35.  
 Seynt Poul þe apostle seiþ þat alle þo  
 þat wolen. 36.  
 Sith byleve teches vs. 46.  
 Siþ ilche Cristen man is holdon to sewe  
 Crist. 46.  
 Siþ many false gloseris. 48.  
 Siþ þe Pater Noster is þe beste prayere  
 þat is. 49.  
 Siþ we shulden serue our parishens. 46.  
 Summe causes meuen summe pore  
 prestis. 44.  
 Text of þe prologe of Luke. Forsop  
 many men. 35.  
 That is to þe heriying of þee. 36.  
 That is 3e men þat han youre conver-  
 sacioun. 37.  
 That prelatis leuen prechyng. 41.  
 The archangel Gabriel sent of God. 43.  
 The behovys to know þy fyue wyttys. 38.  
 The booke of þe generacioun. 35.  
 The fend sekeþ many weyes. 48.  
 The ferþe þyng of þe sex. 39.  
 The first general poynt of pore prestes.  
 45.  
 Tho firste þat þis Pope Urban þe sixte.  
 49.  
 The fyfte þinge of þe sex. 39.  
 The holy doctour seynt Austyn. 34.  
 Thenkiþ (3e) wisly 3e men þat fynden  
 prestis. 42.  
 The peril of freris is þo last of eight.  
 47.  
 Ther be seven werkys of gostly mercy.  
 39.  
 There ben eizte þengis bi whiche. 42.  
 There ben þe oþer seven poyntis. 39.  
 Ther ben two maner of heretikis. 48.  
 There falle to the feyþ xliii poyntys.  
 39.  
 The reule and þe lyuynge of frere  
 menours. 40.  
 These ben also þy fyue inwyttys. 39.  
 These bene þo poyntus. 49.  
 The second þing of þe syx to know  
 God. 39.  
 These ten commaundementis þat I  
 haue reckynynd. 39.  
 The sexte þyng and þe laste. 39.  
 The þrydde þing of þe sex to know  
 God. 39.  
 This book is as a schoppe of graces. 35.  
 This gospel telliþ in storie hou Crist  
 gedrede. 32.  
 This gospel telliþ mouche wisdom. 35.  
 This gospel telliþ of matrimonia. 32.  
 This gospel telliþ of þe secounde advent  
 of Crist. 32.  
 This is þe thryd psalme sunge of  
 prestys. 37.  
 This psalme is of more autorite. 37.  
 This psalme was made aftir a miracul.  
 37.  
 Two vertues ben in mannes soule. 47.  
 We beleve as Crist. 47.  
 We schal bileue. 38.  
 We taken as bileve þat epistlis of Apo-  
 stlis. 32.  
 We þat ben led out of Egypt. 37.  
 Whanne we seyn. 43.

## ADDITIONS AND CORRECTIONS.

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1. Extant Latin Works, No. 56.  
Add to the MSS.,—Bodl. 703. ff. 66, 67.
2. Extant English Works, Nos. 49, 50.  
These are extracted from No. 63.



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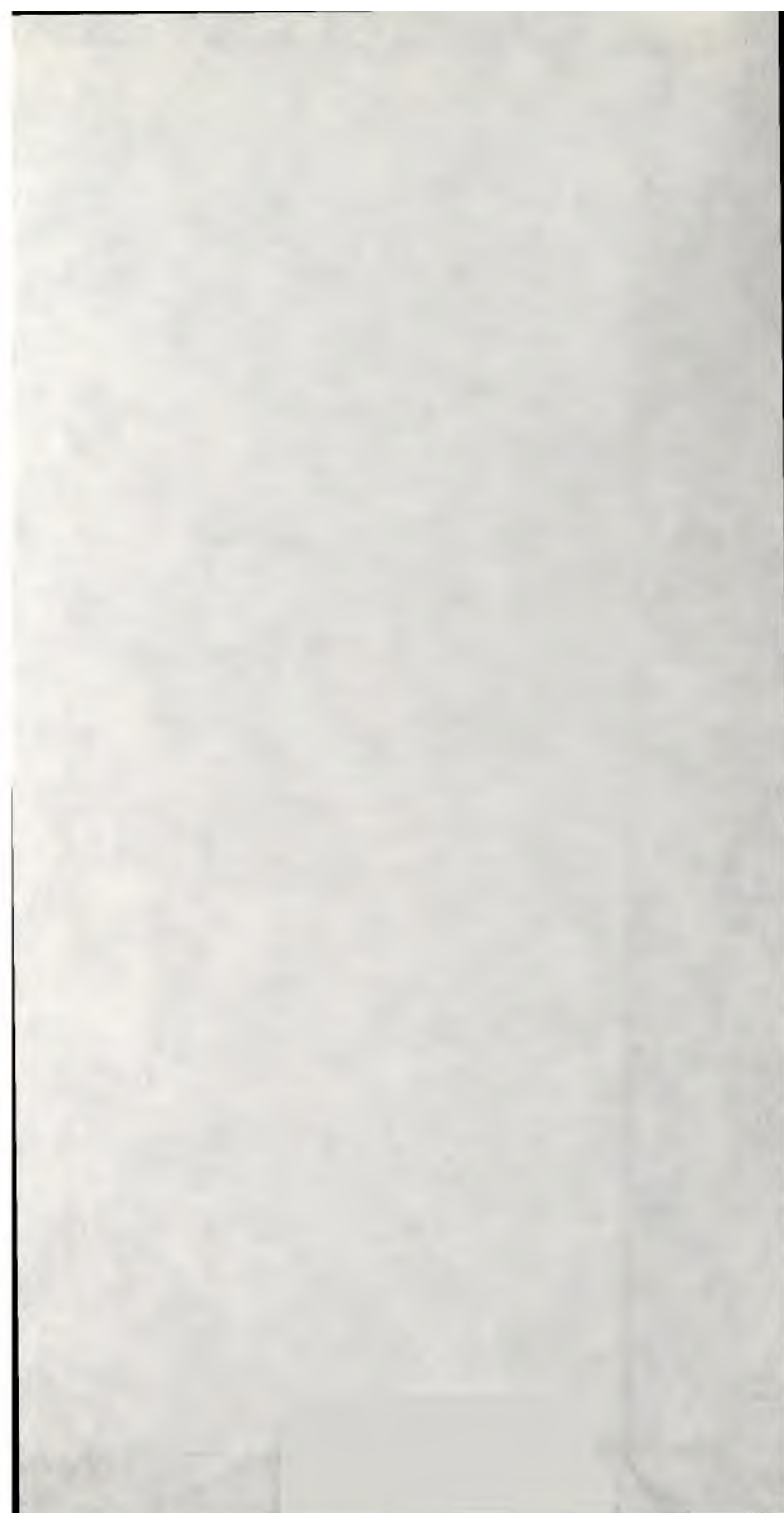
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